

SAINT A. C.
AVSTINES
RELIGION.

✱ 3

COLLECTED FROM HIS
owne writings, & from the con-
fessiōs of the learned Protestants :

*whereby is sufficiently proved and made
known, the like answerable doctrine
of the other more auncient Fathers
of the Primitive Church.*

Written by JOHN BRERLEY.

*Quod (Patres) credunt credo, quod te-
nent teneo, quod docent doceo, quod
predicant predico &c. Aquiesco
istis, et quiescit a me. Aug. Tomi.
7. contra Iulian. Pelag. 1.
1. c. 5. prope finem.*

Printed.

1610.

D. Augustinus Monachus.

Perrexit (Petilianus) ore maledico in vituperationem Monasteriorum, et Monachorum, arguens etiam me, quod hoc genus vita a me fuerit institutum. Aug. Tom. 7. contra literas Petil. l. 3. c. 40. post med.

Disponebam esse in Monasterio cum fratribus &c. capi boni propositi fratres colligere, compadres meos, nihil habentes, sicut nihil habebam, et imitantes me: ut, quando ego tenuem paupertatulam meam vendidi, et pauperibus erogavi, sic facerent et illi qui mecum esse voluissent, ut de communi viveremus &c. nulli licet in societate nostra habere aliquid proprium. Aug. Tom. 10. de diversis. serm. 49. de communi vita Clericorum. post init.

Quantum in hac perfectionis via profecerim, magis quidem novi ego, quam quisquam alius homo &c. Et ad hoc propositum quantis possum viribus alios exhortor, et in nomine Domini habeo consortes quibus hoc per meum ministerium persuasum est. Aug. Tom. 2. epist. 89. versus finem.

S. Austines being a Monke is cōfessed by the Cēturj writers. cen. 5. c. 6. col. 701.

TO THE MOSHIGH

AND MIGHTY PRINCE, JAMES

by the grace of God, King of great Brit-
taine, France, & Ireland, defender
of the faith; my most gracious
& dread Soueraigne.

THe much obserued and no lesse
commended care, wherwith
your highnes endeauoreth to enrich
your Princely vnderstanding, not
forbearing so much as at the time of
your bodily repast, to haue for the
then like feeding of your intellectual
part your highnes table surrounded
with the attendance & conference of
your graue and learned diuines (in
which respect you may not vnaptly
be tearmed in the very wordes of Eu-
napius, a *living library, & walking stu-
dy*) addeth a more then ordinary lu-
stre of ornament to your royal estate,
and encorageth my otherwise fear-
ful & humble thoughtes, more bould-
ly to approach and salute your high-
nes with this saying of S. (a) *Grego-*

A 2

(a)
Lib. 8. indict.
3. ep. 37. In-
nocentio, pro-
ly, pe fm.

ry *Si delicioso capitis pabulo saginari
beati Augustini opuscula legite :*
And although the viandes hereby
thus prepared may, in regard of
the Cookes plaine or rather vnskillful
workmanship in confectiō, seeme
vnworthy of your royal presēce; for
so much yet as they be of them selues
soueraigne Antidotes whereby to re-
pel the dispersed contagiō of dange-
rous infectiō, and are now placed
on the table before your highnes by
the attendance and seruice of men to
your Maiesty not vngrateful or su-
spected, euen the learnedst Prote-
stantes them selues, from whose fre-
quent abounding confessiō the many
hereafter ensuing particulars of *S.
Austines* professed religion are col-
lected; I am not without hope that
your highnes wil in such respect
vouchsaife to esteeme them as not
vnworthy either of your owne tast,
or the view and further tryal of your
attending learned diuines.

And pardon great Saueraigne your
meanest (yet wel meaning) subiect,
but

The Epistle.

but to put your Maieſty in remembrance, that ſeeing our knowledge in this life is but *in (b) part, enen by a (c) glaſſe in a darke ſort*, and that the Scriptures alone are preſcribed by your learnedſt diuines for the ſatisfying & quieting of our knowledge in al doubts of religiō whatſoeuer; that your maieſty would pleaſe to take notice that the ſaid ſacred Scriptures are not able to afford vs ſo much as certaine & infallible prooſe & knowledge of them ſelues; for as the titles of the ſaid bookes can be no certaine prooſe of their diuine authority, conſidering that many writings of like title were forged vnder the (d) Apoſtles names, and neuer receiued by the Church for Canonical: So likewise Proteſtant writers expreſſy teach, & (e) conclude reſolutly, *that of thinges neceſſary the very cheieſt is to know what bookes we are to eſteeme holy, which point is confeſſed impoſſible for the Scripture it ſelfe to teach: And (f) it is not the word of God which doth, or poſſibly can aſſure vs that we do wel ro*
thinke

(b)
1. Cor. 13. 9.

(c)
1. Cor. 13.
12.

(d)
See Eusebius
hiſt. l. 3. c. 19.
et lib. 6. c. 10.
S. Aug. contra aduerſ. leg.
et Proph. l. 1.
c. 20. Zozom.
hiſt. l. 7. c. 19.
Hammelmannus de tradit.
Apoſt. part. 1.
l. 1. col. 251.
et part. 3. l. 3.
col. 841. And
ſee 2. Theſ. 2.
2.

(e).
Hooker in Eccleſ. pol. l. 1.
ſec. 14. p. 86.

(f)
Ibid. l. 2. ſec.
4. p. 102. 146.
Cotel in his
deſce of Hooker,
art. 4. p.
31.

thinke it is his word. From whence it is that yet to this present, Protestantes so importantly differ in the very Canon of the Scriptures, for it is wel known that the (g) *Lutheran Churches* do stil reiect as Apocryphal *the Epistle to the Hebrewes, the Epistle of S. Iames, the second and third of S. Iohn, the latter of S. Peter, the Epistle of S. Iudas, and the Apocalips of S. Iohn*: with whom agreeth (h) *Wolphangus Musculus a Calvinist*, in reiecting the Epistle of S. Iames as erroneous in *iustification by workes*. Now if the Scriptures be cōfessedly thus vnable to afford vs but so much as certaine prooffe of them selues, then in al true consequence of reason much lesse are they able to direct & exempt vs in case of al doubt or question infallibly from error.

(g)
Adamus Francisci in Margarita Theol. p. 448. Chemnit. in exam. part. 1. p. 55. 56. 57. and in Enchirid. p. 63. Hassenref. in loc. Theol. loc. 7. p. 292. Osiand. Cent. 4. l. 3. c. 38. p. 399. The Centuristes, cent. 1. l. 2. c. 4. col. 54.

(h)
Loc. com. c. de iustific. par. rag. 5. p. 250.

(i)
Conference c. in such case (as D. (i) Raynoldes 2. diuis. 2. p. 68. confesseth) *It is not the shew but the sense of the wordes (of Scripture) that must decide controuersies; and that touching this questionable sense, the*
Scripture

Scripture howsoever infallible and sufficient in it selfe which none denyeth, yet it is not (which is the onely point now pertinent and questionable) infallibly sufficient as to vs in her instruction therof, as not resolving and instructing vs therein infallibly, because not immediatly of it selfe but onely by certaine meanes (k) on our behalfe required, as (l) namely, *Our skil in the tongues, our waighing the circumstances of the text, our conferring of places, our praier, diligence &c.* Al which though endeavored by vs with al possible care, are yet (as being actions on our part) most clearly not infallible but humane, and subiect to (m) error: And such as the same notwithstanding, *Luther*, and many other his followers haue (euen according to our aduersaries censures) no lesse confessedly then greuously (n) erred, and therein persisted, (o) euen concerning such pointes

14. 44. 55. 49. 57. (n) Luther de cana Domini. tom. 2. Germ. fol. 174. (p) In their Apol. p. 103. (q) Hooker;

(k) Whitaker de Scriptura, controuer. 1. q. 5. c. 9. p. 251.

(l) Whitaker, ib. p. 521. 522. 523. Reynoldes in his cōfer. c. 2. p. 83. 84. 92.

(m) Lubbertus de princip. Christian. dog. l. 6. c. 13. p. 442. Whitaker. de Eccles. controuer. 2. q. 4. p. 221.

(n) Whitguist in defence. p. penult. Bridges in def. of the gouernment. p. 559. Hospin. hist. sacram. part. 2. fol.

ker, Ecclef.
pol. in pref.
fec. 8. p. 38.
(r) Carth-
wright in his
second reply.
part. 1. p. 18.
509.
(s) Calvin,
Tract. theol.
p. 533. &c.
(t) Colloq.
Ratisbone.
(*) See here
before at c. f.
(u) Whitaker.
aduersus Strap.
l. 2. c. 6. p.
370. l. 2. c.
6. p. 357.
(x) The author
of the treatise
of the Scrip-
tures and the
Church. c. 16.
fol. 75. Whita-
ker. cont.
Staplet. l. 2.
c. 4. p. 298.
300. Chemnit.
in examen.
part. 1. p. 69.
Lubbertus de
princip,

pointes of doctrine as they from their
owne careful obseruation of these
foresaid meanes held for most cer-
taine, vndoubted, & cleare. And the
like might be exemplified in the (p)
Brounistes, (q) *Anabaptistes*, (r) *Puri-
tanes*, (s) *Libertines*, and (t) *Luther-
ranes*, whoal of them in like manner
haue no lesse carefully conferred, and
seriously pretended the Scriptures in
defence of their so many different er-
rors, which each of them seuerally
apprehended for vndoubted & true,
and yet the same notwithstanding al
of the confessedly erred.

Vpon due consideratiō therefore
had of these premises so necessarily
inferring our owne incertanty, al
foresaid pretence of Scripture to the
contrary notwithstanding, and like
further obseruation that the cheife
question of the Canonical Scriptures
the selues, is determined to vs not
by Scripture it selfe, as haith (*)
beeneshewed, nor (u) by private testi-
mony of the spirit, but according to
the learnedst (x) *Protestants by iudge-
ment*

The Epistle.

9

ment of the Church, which confessedly
(y) had the assistance of the holy Ghost,
in her infallible discerning to vs
which bookes of Scripture were sa-
cred and which not; whereby also is
further argued or rather conuincd
her no lesse needful assistance of the
same spirit in her like discerning to
vs the sense (z) of the said Scripture,
for what auaieth it vs to be made
certaine of the bookes, and left in-
certaine of the sense. What reason
can our aduersaries allegde whereby
to acknowledge the Churches privi-
ledge in the one & deny it (where it
is no lesse needful) in the other?

It cannot therefore I hope (in these
times of so great doubt & question)
seeme either vnfitting or vnsafe,
that for our owne more certaine
instruction in the doctrine of the
Primitive Church, (which both par-
ties acknowledge for the true
Church) we should make humble
recourse vnto the receiued and re-
nowmed writings of S. *Austin* (a
principal member of the said church)

B

who

princip. Chri-
stian. dog. l.
1. c. 4. p. 18.

(y)

Fulke his an-
swere to a
count. Cath.
p. 5. Jewel in
def. of the 22
pol. part. 2. p.
242. Witaker
contra Stap.
l. 1. c. 5. p.
69.

(z)

Chemnit. in ex-
am. part. 1.
p. 74. Saravia
in defen. tract.
cont. Beza
p. 8.

(a)
See hereafter
c. 1. h. &c.

who liuing so long before these our times, and being in such respect indifferent to our late since vprisen controuerfies, is by our learned aduersaries professedly reuerenced, as the vndoubted (a) *best witnes*, since the Apostles times of Apostolicke doctrine.

(b)
See the Protest.
Apol. tract. 2. c. 3.
sec. 6. parag.
2. p. 513. at 5.

Neither can the perswasion which is oftentimes setled and growen strong in vs by education, afford any infallible certanty to your greatest Maiesty, or your learned diuines, whereby to secure your selues from error, as might be made plaine (without al further needful discourse) by example, not onely of sundry auncient Kinges and (b) Emperours, who brought vp in *Arrianisme*, did thereupon imbrace and by their lawes establisth the error therof as a truth most consonant to the Scriptures; but also of diuerse moderne *Lutheran* Princes, as of *Denmarke. Saxony, Brunswicke &c.* who vpon their like education in *Lutheranisme*, do professe as not to be questioned

tioned their monster of (c) *ubiquity*, and other now dissenting opinions, condemning therupon the aduerse doctrines of *Caluin*, and *Suinglus*, for (d) errors most execrable. In like sort the *reformed Churches* (so are they (e) styled) of *Transilvania*, *Poland*, and *hungary*, (who being *Antitrinitaries*, and yet otherwise (f) onely differing from the *Caluinistes* in the doctrine of the *Trinity*, & the *Baptisme of infants*, haue together with their milke, sucked the poyson of *Arianisme*) are vpon this like ground euen to this present so carried away against our receiued doctrine of the blessed *Trinity*, that they forbear not to compare it to the (g) *three headed Cerberus*, condemning the same in their sundry (h) published writings, (stored with plentiful alledged testimonies of Scripture) for the cheifest brand of

al

(c) See *Whitguise* in his defence of the answere, p. penult. *Bridges*, in his def. of the gouernment. l. 7. p. 559. *Hospin.* in hist. Sacram. fol. 14. 44. 55. 49. 57. And part, 2. fol. 245. 282. 286. 287.

(d)

Luther, Tom. 2. *Wittenberg*, fol. 503. and tom. 7. fol. 382. *Fulke* against the defence of the censure, p. 101. 155. *Hospin.* hist. sacram. part. 2. fol. 183.

(e) By *Hooker* in *Eccles.* pol. l. 4. sec. 8. p. 101. 183.

(f) See *Gratianus Prosper* in his instrumentum doctrinarum &c. (g) See *Osiander*, cent. 16. l. 2. c. 22. p.

209.

(h)

Gratianus, Pro
 sper, Socinus,
 Gentilis, Ser-
 uetus, Blan-
 drata, and o-
 ther new Ari-
 ans.

(i)

See Olander,
 cent. 16. l. 2.
 c. 22. p. 209.

(k) See Willet
 in Rom. c. 9.
 p. 442. Me-
 lanch. in Con-
 theol. part.

2. p. 111. He-
 mingius de v-
 niuersali gratia.
 Saneanus in
 method. de
 script. p. 124.
 430. 441. Ca-
 stilio in his
 booke hereof
 de prædest.

Fox in Apoc.

p. 473. & sundry others. (l) So did Calvin, Beza, and the
 French Protestantes and our now Puritanes, who are now
 contradicted by Bancroft in the confer. at Hampron, p. 36.
 Whitgust in his def. p. 384. Downham in his def. l. 2. c. 6.

al Popish and *Antichristian* (i) cor-
 ruption: And as we can not assure
 our selues, but that in case of our like
 supposed educatiō in those opinions,
 so once in like manner established
 with the current and countenance of
 the state, our iudgements (no lesse
 then theirs) in like sort might haue
 beene preoccupied and transported
 with the same errors; so their ex-
 ample affordeth vs iust forwarning,
 not to rest secure vpon the appea-
 ring probability of any such like set-
 tled perswasion whatsoever.

And so much the lesse, if we not
 onely obserue ingeneral, the great
 reuolt of late made by so many of
 the learnedst *Caluinistes* from *Caluins*
 former received, & so much applau-
 ded (k) doctrines, concerning Re-
 probation, induration, *uniuersality* of
 grace (l) condemning of *Bishops* for *An-*
tichristian, the (m) denying of *Christes*
descending

descending into hel, the lawfulness to marry againe in case of diuorice vpon adultery &c. And the yet further defecti-
on of many other learned Protestants who wholly (n) abandoning their Protestant religion, haue with-
al submitted them selues to our Catholicke faith; but do also yet further
cal to minde in particular, how that there is almost no man so vnexpe-
rienced, who knoweth not that in
som things he haith altered his owne
former iudgement, and varied from
him selfe, condemning vpon a second
consideration for false, what he once
held for vndoubted and most cleare.
Remarkable examples whereof I
might geue in (o) *Luther*, (p) *Melancthon* and others, but I wil onely
content my selfe with *Martin Bucer*,
(a man in the opinion of (q) Protestants most learned and holy, who after
his defection from our (r) Catho-

licke

part. 2. fol. 68. 115. 140. and Colloq. Altemberg. fol. 377.
(q) In his Scripta Anglicana. vnder the tytle of iudicia doc-
tis, virorum de Bucer. & p. 944. and vlt. (r) Osiand.
cent.

& 1. 4. c. 2. 3.

(m)

See Willet vpon the Psalms 122. and the Puritanes in their answer to Downhams sermon, p. 51.

(n)

See Fulke de successione Ecclesiast. p. 281. Cooke in his Pope Ioane, in ep. dedic.

(o)

See Hospinian hist. sacram. part. 2. in his Alphabetical table vnder the title, Lutheri in constantia in doctrina.

(p)

See Hospin. hist. sacram.

Cent. 16. l. 1.

6. 33. p. 88.

(s)

Osiand. vbi supra. and Peter Martir in his treatise of the Lords supper annexed to his common places in english. p. 138.

(t)

In his ep. ad Norimb. et Essengenses. Latatherus, hist. sacram. fol. 31.

(u)

Fabricius in Lutheri, Loc. com. claf. 5. c. 15. p. 50.

(x)

See Schluffelburge in theol. Caluin, fol.

17. 129.

(y) In his first edition of his comment. in Ioan. 6. & Math. 26. and in quatuor Euangelia in Ioan. 6. p. 686. (z) Latather in hist. sacram. fol. 31. (a) Schluffelburge in theol. Caluin.

licke doctrine of *transubstantiation*, & *sacrifice*, made his first chaunge into *Luthers* (s) aduerse doctrine of *consustantiation*, from which he made a second chaunge (t) into *Suinglianisme*, most vehemently impugning *Luthers* foresaid opinion of *Consustantiation*, in which respect *Luther* tearmed him (u) *perfidious*: but from this yet he made a third chaunge, whereby professing againe (x) *Luthers* doctrine he asked (y) pardon of God and the Church for his former *Suinglian* opinion, (z) *estranging him selfe* thereupon from the *Tigurin Suinglians*, whom he before so much honoured; after al which he lastly made a fourth change, which was his returne againe to *Suinglianisme*, the which he finally professed and (a) defended at *Cambridge*, and al this at each time of such his alteration or chaunge, with most earnest pretence and protestation

tion in his so often published variable doctrine, of vndoubted certainty conceiued from the Scriptures.

Caluin. fol.
70. 17.

Al which (or any part thereof) I would not be mistaken to apply or intend in any sense or sort further, then onely as thereby in al humble manner to moue your Majesty vnto a second and more serious consideration, vpon occasion of the now thus propounded and confessed ensuing particulars of *S. Austines* professed religion; wherein if according to that liberty of sincere and plaine speaking, which (as in this case) is no lesse then appertaining (or rather prescribed) to a man of my function, I haue forborne as vnworthy, that adulterate placency or Sophistication of insinuating or temporizing speech, which is not the least infelicity that vsually attendeth vpon greatnes, and in steede thereof (according to the (b) Prophets directing me for to speake of Gods testimonies euen before kinges, & not be ashamed) haue with more candour

(b)
Psal. 119. 46.

dour of minde ingenuously (and yet I hope not offensively) signified to your highnes, that not vndoubtful possibility of erring, from which not Kingly maiesty exempteth humane condition, I am not vnconfident, that in the equity of your Princely iudgement, you wil as in my excuse vouchsaife to approue this worthy saying of S. Ambrose to the noble Emperour Theodosius, (c) *neque Imperiale est libertatem dicendi negare, neque sacerdotale quod sentit non dicere &c. nihil in sacerdote tam periculosum apud Deum, tam turpe apud homines, quam quod sentit non libere denunciare.*

The zeale of Gods truth, and my deuoted best affections to your highnes, as to my gracious and dread soueraige liege Lord, (whose euer honoured memory with me remaineth in such respect as almost charely enfolded within the purest findon of my loyal heart) haue required at my handes the performance of this duty. The which with most humble and suppliant desire of your
maiesties

(c)
Ambros. ep.
17. ad Theo-
dos. prope ini-
tium.

maiesties pardon, (which haith enlarged it selfe to become sanctuary to a greater offender) I do al prostrate, presume hereby to offer vp as sacred to your highnes name, with my dayly continued prayer vnto God, the author of al truth, to direct & preferue your royal heart and vnderstanding in the waies of his truth.

Your humble servant.

IOHN BRERELEY.

*The authors preface to his learned ad-
uersaries.*

THough not from any great hope to perswade, where the whol frame of our religion appeareth as al declining, or rather prostrate vnder the burden of disgrace, nor as confident in my owne particular; whereby to oppose my selfe against so great a multitude of doctors, yet if for no other accasion, but that posterity may know we haue (according to the measure of our knowledge) not beene wanting in our better offices towardes our dearest country, from which not perils at home, or exile abroad can euer estrange our Christian affections; as also to make ful supply in lieu of my owne cōfessed vnablnes in that behalfe, I haue (as no lesse then zealous of the one, and al conscious to my selfe of the other) vndertaken to offer vnto your graue considerations, a breefe suruey of the many
collected

collected particulars of S. Austines
professed religion, a father whose ne-
uer dying memory is by your (a)
selues yet hitherto not vnworthily
celebrated.

(a)
See hereafter,
c. 1. h.

In which course howsoever I haue
not made strange to communicate
with the commendable labours of
our other learned writers, with
whom I am ioyned in one commu-
nion of faith, I haue yet neuertheless
performed it with such addition and
further alteration of manner & me-
thod, as I may perhaps be thought
to haue written, though not *nona*,
yet *nonē*, as hauing accomplished the
same (to vse S. Austines (b) wordes)
diuerso stilo non diuersa fide: for be-
sides the nouelty of this argument
in our language, and my particular
cyting (not from others collections,
but from mine owne eyes perusing
the originals at large) of the cer-
taine tome of (c) S. Austines workes,
the booke, the chapter, and very part
of the chapter (where it is capable
of partition) in which S. Austines

(b)
Tom. 3. de
Trinitate. l. 1. r.
c. 3. ante med.

(c)
The edition of
S. Austines
workes visually
followed in this
treatise, is that
which is in fo-
lio. printed
Lugduni. An.
1586.

(d)
See hereafter
c. 19.

(e)
See hereafter,
c. 20. sect. 13.

(f)
See hereafter,
c. 20.

(g)
See hereafter,
c. 2. sec. 13.

(h)
Tom. 7. l. 1.
contra Iulian.
Pelag. c. 5.
prope fin. and
see c. 7. ante
med. & l. 2.
versus finem.

(i)
Tom. 7. ad
Donatistas
post. collatio-
nem, c. 34.
fin.

alledged sayings are extant, to be found; I haue yet further added a general (d) preuention to such other his more obscure sayings as are by our aduersaries vulgarly obiected; and haue also in more full and euident explication of his religion yet further explained the same from the like answeareable consenting doctrine of the other auncient Fathers that liued next (e) before his age, in (f) his age, and (g) after his age, from al whom it is incredible that he should dissent, him selfe saying of the Fathers, (h) *what they beleene I beleene, what they hold I hold, what they teach I teach what they preach I preach &c.* And lastly I haue made most of al this (concerning both S. *Austine* and the foresaid other Fathers) euident, not from my owne priuate inforcing or applying of their produced sayings, but from the frequent abounding confession of our learned and vnderstanding aduersaries them selues, of whom I must yet say (as did (i) S.

Austine

Austine in like case of the *Donatistes*) we must rather for this thanke God then them, for that in our behalfe they should publish and lay open al those thinges either by word or reading, it was the truth that enforced them, not charity that invited them.

Now as concerning your alledged writers whom I thus produce, as confessing for vs and against both you and them selues, they are not vnlearned, vulgar, or of meane esteeme, but men eminent and of cheife ranke in your Churches, as namely and cheifly for forraine authors, the *Century* writers of *Magdeburge*, *Luther*, *Suinglius*, *Caluin*, *Beza*, *Bucer*, *Bullinger*, *Melancthon*, *Musculus*, *Zanchius*, *Peter Martir* &c. And for domestticke writers, *Iewel*, *Humfrey*, *Whitguist*, *Bilson*, *Whitaker*, *Willet*, *Fulke*, *Perkins*, *Brightman*, *Carthwright*, &c. Now of what account haith euer beene the argument thus taken from the learned aduersaries confessing against them selues, is in it selfe most cleare, and haith beene
by

(k)
See Protest.
Apol. p. 671.
And D. Mor-
ton in his A-
peale, ep. de-
dic.

(l)
Theodoret.
hist. Tripart.
l. 6. c. 17.

by (k) others largely confirmed from Protestant writers; wherefore against the hereafter ensuing further force thereof, you can haue no other remedy then (as did (1) *Julian* the Apostata in the like case) to forbid & bar vs Catholickes for the time to come from the reading of your Protestant authors; for me to haue alledged the particuler sayinges of *S. Austin*, and the other auncient fathers without improbable vrging the advantage resulting from the wordes and circumstance of the place, would haue beene, though perhaps not ouer difficult, yet to some tedious, & stil subiect to question and reply; whereas to alledge them in the very same confessed sense, wherein they are by your owne learned brethren vnderstoode, and for such therupon by them selues reiected, as making directly against both you and them, is that which as to the point of *S. Austines* now controuerted religion geueth end to al question or further doubt thereof, & enableth me your
humble

humble aduersary bouldly to pro-
uoke your grauer iudgements vnto
the consideration of this treatise fol-
lowing.

Now as touching *S. Austines* writ-
tinges alledged in this ensuing trea-
tise most of them are vndoubted,
known, and confessed, as being
specially named & cyted by *S. Austin*
him selfe in his cōtelled bookes of
Retractions: And as for those other
few alledged bookes, that are by
some affirmed not to be *S. Austines*,
as namely the bookes entituled,
*Hipognosticon, de Ecclesiasticis dogmati-
bus, de visitatione infirmorum, Qua-
stiones veteris et noui Testamenti, de
verbis Apostoli, de vera et falsa pani-
tensia &c.* Besides that these are by
(m) *Caluin*, and the (n) *Centuristes*,
acknowledged to be *S. Austines*
proper workes, and are the vndoub-
ted writings, if not of *S. Austine*,
at the least yet of some other aunci-
ent Fathers that liued in, or neare
his time, they be also in this treatise
purposly forborne as being but very
seldome

(m)

In iustitut.
printed, 1602.
in the Alpha-
berical table
vnder the word
Augustinus,
most of these
bookes are ran-
ked and alled-
ged as in the
Catalogue of
S. Austines
owne bookes.

(n)

Cent. 5. c. 7
10. col. 1127.
1128. 1129.

seldome or sparingly alledged or if at al alledged, yet commonly not without some other saying annexed thereto, taken from *S. Austines* owne vndoubted writings, or from some other auncient Father of his age.

But yet to speake somewhat in profe of these bookes, and first concerning *Hipognosticon*, the same being professedly written *contra Pelagianos, et Celestianos*, against whom likewise *S. Austin* wrote, argueth the booke to be written by him, or some other father of those times: In which respect *M. (o) Perkins* seuereth it from the *spuria scripta Augustini*, and placeth it vnder the other title of *Dubij tractatus*. And it is yet further alledged almost 500. yeares since by *Peter (p) Lambard*, vnder *S. Austines* name; and is by *D. (q) Abbot*, for such acknowledged and vr-ged.

Concerning the booke *de Ecclesiasticis dogmatibus*, it is cyted 800. yeares since, vnder the name of *Genadius*

(o)
In Problem,
p. 29.

(p)
Lib. 4. dist. 21.

! (q)
Defence of the
reformed Ca-
tholicke, p. 91.

nadins (who lived in *S. Austines* age) by *Walfridus* (r) *Strabo*, by (s) *Algerus*, and by (t) *Platina*.

Concerning the booke, *de visitatione infirmorum*, it is likewise by *M.* (u) *Perkins* seuered from the *spuria scripta Augustini*, and by him placed vnder the title of *Tractatus dubij*, being so reputed the worke of some auncient Father.

As touching *Questiones veteris et noui Testamenti*, it is alledged vnder *Austines* name, almost 500. yeares since, by (x) *Gratian* and *Peter* (y) *Lombard*; In so much as *M.* (z) *Hutton* professeth to thinke the author of this booke somewhat auncienter then *Austin*.

And as for the booke *de vera et falsa penitentia*, it is alledged vnder *S. Austines* name almost 500. yeares since frequently by (a) *Peter Lombard*, and for such acknowledged and vrged by *D.* (b) *Abbot*.

Lastly as concerning the booke *de verbis Apostolorum*, it is alledged vnder *S. Austines* name by *Peter* (c)

D

Lombard

(r)
De rebus Ec-
cles. c. 20.

(s)
Lib. 1. de
corp. et sang.
Dom. c. 22.

(t)
In Symacho.
fin.

(u)
In Problem. p.
30.

(x)
Caus. 32.
quæst. 2. pa-
rag. Moyses
tradidit.

(y)
Lib. 4. dist.
31. 32.

(z)
2. part. of his
answeare, p.
19. 4.

(a)
Lib. 4. dist.
15. 17. 19. 20.

(b)
2. part. of his
defence. p.

289. (c) Lib.
2. dist. 30. 1.
4. dist. 31.

Lombard, & about 900. yeares since by *S. Bede*, (as appeareth next before the beginning of euery seueral sermon of that booke, according to the edition of *S. Austines* workes printed *Lugduni*. 1586.) and is for such alledged and acknowledged by

(d)
Vbi supra. p.
192. 252. 296.
399.

(d) *M. Abbot*: whom I the rather here alledge, for that of al the Protestant writers yet come to my handes, he sheweth him selfe most conuerfant and frequent in the reading and alledging of *S. Austin*. As likewise I do the rather here alledge *Gratian*, and *Peter Lombard*, for that the Protestant writer (e) *Simon Pauli*, making a Catalogue of the *Doctors and restorers of the heavenly doctrine*, therein ranketh *Gratian*, and *Peter Lombard*, together with *Husse*, *Luther*, and *Melancthon*, and so also doth (f) *Hiperius*.

(e)
In Method. a-
liquot locorum
&c. fol. 12.

(f)
Method. theol.
in pref. p. 1. 2.

(g)
Iac. 2, 1,

But to returne to the learned aduersaries; this careful preparation being by me thus made, I can but here request leaue to admonish you with the Apostle, (g) *more to hold the*

saub

faith of Christ in the acceptation of persons, regard not I pray you who it is that writeth, but what is written, and howsoever you thinke of me as perhaps (& not iniustly) but weake and despicable in the presence of your owne very learned iudgements, forbear not yet I pray you, your due respect vnto S. Austin him selfe, and to so great a troupe of your owne learned writers, who in regard of their so many alledged sayinges digested into this breefe treatise, are the primarie authors, and my selfe but as it were the collectour or reporter thereof.

And let me also request further leaue without offence to premonish, that in answeare hereto you would not (as some of you whom I spare to name haue heretofore done in answeare to other treatises) seeke to euade, or to obscure the matter thus euidently proued, either by prolixity of discourse (as thereby to seduce or diuert the vnwary reader from the point properly issuable, which

in case of supposed truth might with shorter tearmes receiue direct and full answeare vpon your confessing, denying, or distinguishing) or by passing ouer with silence without al answeare thereto such proofes as are of greatest importance, for howsoeuer this kind of omission may be holden excusable by the preceptes of Rhetoricke, yet is it in diuinity grosse and vnworthy; or otherwise by vsual tergiversation of obiecting (in steede of answering) certaine old obiected and often answered obscure sayinges of *S. Austin*, (h) (hereafter purposely in part preuented) or other of the Fathers, wherein their contrary meaning is euident and for such by learned Protestants them selues (i) *confessed*: or els by digressing into allegation of certaine schoolemen dissenting somtimes from the more common receiued doctrine concerning not the conclusions of faith, but the manner of some such conclusion, or some other like point not then by the Church determined.

which

(h)
See hereafter.
c. 19.

(i)
See hereafter.
c. 20.

Which how little it forceth, is by S. *Austin* him selfe in sundry (k) places declared and taught: Or otherwise in alledging certaine *Nonalistes*, as (l) *Erasmus, Valla, Wicelius, Cassander Agrippa, Polidore, Virgil, Iacobus Faber*, and some few more such like, who not confessed against them selues, but as parties affirmed directly for them selues in behalfe of some one or other of your nouel opinions by them for the time defended; which yet they al or most of them afterwarde (m) *retracted* by their final submission to our Catholicke Church. For al this whatsoeuer, howsoeuer countinanced with variety of reading, or other probability and ornament of discourse, (as heretofore it haith beene, and in such elaborate sort as I haue seldome known, so il a tale so wel told) yet what was it then as to the Fathers by vs objected, and by our aduersaries confessed iudgements in the conclusions of faith? Or what can it be now as to the point of S.

Austines

(k)

Tom. 7. contra Iulian. Pelag. l. i. c. 6. post init. And de Baptismo, contra Donat. l. i. c. 18. init. Aud l. 2. c. 4. prope init.

(l)

See the aduertisement set before the Protest. Apol.]

(m)

Ibidem.

Austines controuerted religion, and so many of your learned brethren confessing thereof against both you and them selues? If any shall vndertake to publish such further answere of this kind, as I nothing doubt but that the studious Reader thus premonished wil of him selfe be able easily to discern the same to be no other then wast of time and paper, so I for my part in steede of reply thereto (which in case of more direct & full desired answere would not be wanting) shall rather choole to spend part of my good houres in earnest prayer for the party which shall so abuse his better leasure, that not depending too much vpon humane (n) knowledge which but puffeth vp, and which at this present distracteth the (o) *Lutherans, Calvinistes, Puritans, Anabaptistes, Brounistes, and Antitrinitaries*, into no lesse great diuersity of opinions, then singular contempt each of other, he may from example of these, learne to become so humble wise, and wisely humble, as
(for -

(n)
1. Cor. 8. 1.

(o)
Besides common knowledge thereof, see the Protest. Apcl. tract.

2. c. 3. sec.
5. sub. 3. 4.
5. 6.

forbearing to be his owne iudge) according to the direction and ad-
 uise of sundry Protestant (p) writers, *to rest in others iudgement*, and there-
 upon to (q) *remember the auncient* dayes of the Primitiue Church, *to*
consider the yeares of so many generati-
ons, and (r) anoyding as dangerous
the wayes not trodden, so (s) enquire
for the old way which is the good way,
and to walke therein, that so keeping
the Churches (t) beate path wherein (e-
uen very) fooles canot erre, & resigning
vp him selfe (according to S. (u)
Austines aduise in case of doubt or
question) to the iudgement of her
who (x) is the pillar & ground of truth,
and whom (y) not to heare, is to be as
a Hather or Publican, he may so at
last yealde, not verbally but really to
(z) captinate his vnderstanding to the
obedience of Christ.

(p) Acontius in
 stratagem. Sa-
 tan. l. 4. p.
 203. Hooker
 in Eccles. pol.
 in præf. sec.
 6. p. 28. Me-
 lancthon, l. 1.
 epist. ep. ad
 Regē Angliæ.
 p. 49. The
 harmony of
 confessions in
 English. p.
 319. Field of
 the Church.
 epist. dedic.
 Bancroft in his
 sermon prea-
 ched the 8. of
 Feb. pag. 42.

(q)
 Deut. 32. 7.
 Iob. 8. 8. Ec-
 cles. 8. 9.

(r) Hierem. 18. 15. (s) Ierem. 6. 16. (t) Isay. 35.
 8. (u) Tom. 7. cont. Crescon. l. 1. c. 33. init. (x)
 1. Tim. 3. 15. (y) Math. 18. 18. (z) 2. Cor. 10. 5.

THE AVTHOR
BEGINNETH HIS
BOOKE TO HIS CATHO
licke friend.

CHAPTER. 1.

GOOD Sir, whereas at the time
of our last conference had (du-
ring our smale aboad together at the
Spawe for both our healthes) con-
cerning the misbegotten controuer-
sies of this age; you signified to me
how grateful to al men (in this so
great croud and throng of writing)
were litle portable treatises, & how
much the dilicacy of our times was
in dislike with greater volumes, as al
weryed or rather offended with pro-
lixity of discourse; In which respect
you moued me to vndertake (as my
health whould permit) some such
short labour as might become grate-
ful, thereupon propounding for
matter fitting to be hanled the doc-
trine

H

trine of *S. Austin* concerning the many now controuerted pointes of religion, wherof you willed me to collect & set downe for euery one some litle: And albeit that your thus directing me to such enioyned breu-
uity (which in case of the aduersa-
ries answeares thereto, lyeth com-
monly open to the inconuenience of
great disadvantage) be contrary to
that forme of larger discourse which

(a)
Tom. 2. ep.
23. Bonifacio.
post. med.

(a) *S. Austin* obserued from *Ne-
briclius* for necessary, who affirmed
that in a great question he hated a short
answeare; the more yet that I haue
sithence considered of your motion,
the more with al did I (as conde-
scending to the necessity of the
times) incline (so breifly as the mat-
ter wil permit, and without al affec-
ted curiosity of wordes) to vnder-
take in satisfaction therof, this en-
suing labour, as receiuing (I must
confesse) no smale encouragement
thereto both from auncient writers
and Doctors, and our moderne Pro-
testant aduersaries themselves, al of
them approuing

the approving & much commending
S. *Austin* and his (b) doctrine.

S. *Hierome* saith to S. *Austin*, I
haue alwaies reuerenced thy sanctity
with that honor which is fitting, and I
haue loued our Lord and Saviour dwel-
ling in thee &c. increase in verine,
thou art famous in the world, Catho-
lickes do worship thee as the builder a-
gaine of the auncient faish &c. S. (c)
Paulinus Bishop of Nola, in his like
Epistle to S. *Austin* tearmeth him,
the salt of the earth, and the light
worthily placed upō the candlestick of the
Church. (d) *Celestinus* saith, we haue
alwaies accompted *Austin* a man of holy
memory, for his life and merits of our
Communion &c. whom we haue long
sine remembred to haue beene of so great
knowledge, that by our predecessors he was
alwaies esteemed amongst the best
Masters. *Prosper* (e) describeth S.
Austin to be sharpe of wit &c. painful
in Ecclesiastical labours, cleare in dayly
disputations &c. Catholicke in his expo-
sitiō of our faish &c. yea he styleth him
(f) The cheife portion of the Preistes of

(b)

Ep. to S. *Aug.*
extant in *Au-*
stines workes
Tom. 2. ep.
25. prope ini-
tium.

(c)

Extant in S.
Austin. Tom.
2. ep. 31. pau-
lo post initium.

(d)

Ep. ad quosdā
Galliatum E-
pis. extant,
Tom. 1. Con-
cil.

(e)

Lib. 3. de vita
contemp. cap.
31.

(f)

Ep. de gratia
et de lib. arb.
ad *Ruffinum*.

(g)
In his epistle
extant, Aug.
tom. 2. ep.
37. Possid. in
vita Aug. Hil.
ep. ad Aratum.
Vic. l. 1. de
persec. Vand.
Cas. in prolo.
go super Psal.
terium.

(h)
Tom. 7. Wit.
tenberg. fol.
405.

(i)
Loc. com.
claf. 4. pag.
45.

(k)
Answer to
John Burges.
pag. 3.

(l)
Of the Church
l. 3. fol. 170.

(m)
Gomarus his
speculum veræ
Ecclesiæ. pag.
96.

our Lord of that time. And the like
deserued praises are largely geuen to
S. Austin, by (g) *Seuerus Sulpitius*,
Possidonius, *Hillarins*, *Victor*, *Cassiodo-*
rus, and sundry others.

But the splendour of his deserts is
so shyning, as that euen the learnedst
Protestants rest in greatest admiratiõ
therof: So D. (h) *Luther* affirmeth
that, *since the Apostles times the Church*
neuer had a better Dactor then S. Au-
stin. And, (i) *after the sacred Scrip-*
tures there is no doctõr in the Church
who is to be compared to Austin. Doc-
tor (k) *Couel* affirmeth, that he was
A man far beyond al that euer were before
him, or shal in likelihood follow after him,
both for diuine and humane learning,
those being excepted that were inspired.
With whom agreeth Doctor (l)
Field tearming *Austin the greatest of*
al the Fathers, and worthiest diuine the
Charch of God euer had since the Apostles
times. which so high commendati-
on made of him, is not the onely
priuate iudgement of these few, for
an other (m) Protestant writer ac-
knowledgeth

knowledgerh that *Austin* of al the *Fathers* is houl den most pure in the opinion of al. And *M.* (n) *Forrester* styleth him, *That monarch of the Fathers S. Austin.*

But not onely *S. Austin* personally, but euen the age wherein he liued for sainctity and learning haith beene euer and very specially houl den for most renowned. So *D.* (o) *Raynoldes* affirmeth that *The time of S. Austin* was the most flourishing time that euer happened since the *Ap-
ostles* dayes, either for learning or zeale. Yea saith *M.* (p) *Wootton*, *The Church in S. Austines time* by the blessing of God was so enlarged, that it had the possession of many partes of the world: And that, in comparison of it the *Arian* heresy was but in corners. *Caluin* (q) him selfe hereupon yet further acknowledging, that *Austin* onely is sufficient to shew, the iudgement of the auncient Church. In so much as *M.* (r) *Fulke* forbeareth not to beare the world in hand, that (to vse his wordes) *the Popish Church* is but
an

(n)
*Monas Tess-
graphica &c.*
in proem . p. 3.

(o)
In his letter to
Sir *Fraucis*
Knowles ex-
tant in the tre-
atise entituled,
informations
from Scotland,
p. 80.

(p)
His tryal of the
Romish Clear-
ey . p. 293 .

(q)
Institut. l. 3.
c. 3. sec. 10.

(r)
His Retentive,
p. 85.

*an heretical assembly departed from the
uniuersal Church long since Augustines
departure out of this life. wherto D.*

(s)
Answere to F.
Campion in
Englith, in the
contents, fol.
a. 2. parag.
28.

(s) *Whitaker addeth that, Austin
was wholly on the Protestants side.*

Now as it cannot vpon these pre-
misses be denyed concerning S. Au-
stines religion ingeneral, but that (e-
uen in our aduersaries iudgement)
it vndoubtedly was the same religion
which the Apostles publiished and
deliuered to posterity, so can I not
but ioine with you in resting hope-
ful, that if I can be able though but
breifly yet truly to make it appeare,
that the particulars of S. Austines
doctrine touching the seueral points
at this day in controuersy were con-
sonant and agreeable with our now
professed *Catholicke religion*, this then
wil fal out to be a matter vnto our
aduersaries very perswading, and to
al indifferent readers no lesse then
conuincing, that our said religion is
the very same for truth & substance
with that vndoubted Primitiue faith,
which the Apostles them selues first
taught

taught, and deliuered afterwarde
by their successors to *S. Austin*.
And for so much as *S. Austin* liuing
so many ages before our times, and
as then ignorant of our late since vp-
pying and dayly encreasing con-
trouerfies, could not foresee to leaue
behind him direct and pnuetual re-
solution to euery of our now occur-
ring particular doubttes, or further
to entreate of them, then as was ca-
sually ministred to him by the acci-
dental occasions of those times; the
due obseruation herof doth premo-
nish the indifferent reader, (as di-
scerning the sunnes great bright-
nes though shyning to him but
through a slender creuise) how to
esteeme of that litle (in comparison)
which shal so appeare vnto him v-
pon examination taken in this kind
from *S. Austines* disperfed writings;
which animaduersion thereof, but
once for al hereby thus remembred,
I wil now (breifly according to your
desire) proceede to the feneral here
next enluing points of controuerfy
not

not in such exact order of method (I must confesse) as a curious reader may perhaps expect, but so as the condition of my present estate (wanting both health and leasure to renew and set in better frame this my cursory and indigested labour) can permit.

*Cöcerning God, the humanity Christ,
the Blessed Virgin Mary, and
the holy Angels.*

CHAPTER. 2.

*S. Austin teacheth that the Sonne
of God, is God of God, and not of
him selfe.*

SECTION. 1.

(a)
Whitaker contra
Camp. rat.
B. p. 121.

P Rotestants (a) teach that How-
soever the Fathers of the Nicene
Council affirmed Christ to be God of
God, Calvin neuertheles affirmeth, that
we are firmly to beleene, that Christ is
God

God of him selfe. And Calvin (b) affirmeth this prayer, *holy Trinity one God have mercy on vs, to displease him, and to saue our barbarisme*; so (c) Daneus affirmeth that, Calvin truly thought and writ this phrase, *God of God, to be improper, and to saue our barbarisme*. In like sort auoucheth M. (d) Willet of Christ that, *As the sonne of God, he is of him selfe, neither taketh he his essence but person onely of his Father*. The same doctrine is also taught by sundry other (e) Protestant writers.

But contrary to al this S. Austin agreeably with the *Nicene Councel*, and our now Catholicke Church teacheth that (f) *the sonne is God of God &c.* And that, *the Father by generation gaue to the sonne that he should be God*. And againe (g) *of whom (to wit the father) he haith to be (sonne) from him he haith power*. Also, (h) *so God the Father and the sonne, God of God, at once are &c.* for so he receined life from the Father.

Now this faith of S. Austin is so
I
vndoubted

(b) Ep. 2. ad p^o Jonos, extant in tract. theol. p. 706.

(c) Contra Bellar. part. 1. c. 19. p. 121.

(d) Synopsis. p. 610.

(e) S^onecanus in method. de script. p. 107.

(f) Tom. 9. in Iohn. Tract. 48. paul. ante med.

(g) Ibidem. tract. 106. paulo post med.

(h) Tom. 6. contra serm. Arianorum. c. 34. See this booke mentioned

Tom. 1. l. 3. Retract. c. 33.

(i)
De tribus Elo-
him. part. 1.
l. 5. p. 322.
and in episto-
lis. l. 1. p.
106.

(k)
Loc. com. p.
25. Tig. diu.
in consensus
Orthodoxus in
præf. fol. 3.
Pezel in his
argumentorum
et obiect. part.
1. pag. 90.
89. 113. Ab.
in his 3. part.
of the defence
of the refor-
med Catho-
licke, pag. 38.
Tilenus, in
Synagma.
pag. 164. Co-
uel, in de-
fence of Hoo-
ker. p. 16, 17.
18.

(a)
Institut. l. 3.
c. 23. parag.
6.

vndoubtedly true, that with him
therein agree sundry Protestant doc-
tors. Zanchius (i) saith, *The very
essence of God is in Christ &c. But from
whence haith he it? from him selfe or
from another? If thou saist simply from
him selfe, then he is not begotten of the
Father, for what is the sonne begotten
of the Father, but God of God, light
of light, true God of true God, as the
Fathers in the Nicene Councel haue
defyned out of the word of God? &c.
Therefore from the Father he haith his
essence, and what he is &c. He is be-
gotten of the Fathers substance. And
with Zanchius do agree herein (k)
Melancthon, the Tigurin diuines Peze-
lius D. Abbot, and sundry other Pro-
testant writers.*

*S. Austin teacheth, that God doth
not reprobate any to sinne or dam-
nation, or command any thing
impossible.*

SECTION. 2.

C Aluin (a) teacheth that God
by his counsel and appointment

doth so ordaine, that amongst men some
 be borne destined to certaine death from
 their mothers wombe, who by their perdi-
 tion may glorify his name. Beza (b)
 affirmeth that, God decreeth to destruc-
 tion, createth to perdition, and predesti-
 nateth to his hatred and destruction:
 God exciteth the wicked wil of one theefe
 to kill an other &c. This slaughter
 springeth from God iustly enforcing the
 wil of the theefe. Suinglius (c) expressly
 teacheth God, The author, mouer, &
 causer of mans sinne, and he exempli-
 fyeth in adultery, and myrther: and
 the like is taught by sundry other
 (d) Protestant writers.

But the contrary to this with our
 Roman Church teacheth S. (f) Au-
 stin that it is wickednes to say, that the
 evil wil of man is to be referred to God
 as the author thereof. And againe, (g)
 otherwise is the author of sinne, which
 God forbid. And according to this
 he further auoucheth (h) that God on-
 ly foreseeeth and not predestineth evil
 (or sinne) but he foreseeeth and prede-
 stineth good things; & he denounceth

(b)
 Display &c. p.
 17. 31. 76.
 116. 202.

(c)
 Tom. 1. de
 prouidentia
 Dei. fol. 365.
 366.

(d)
 Luther in As-
 sert. art. 36.
 Bucér, in Enar-
 rat. in ep. ad
 Rom. in c. 1.
 pag. 94. Bren-
 tius in Amos.
 in c. 3.

(f)
 Tom. 7. de
 pec. mer. et
 remis. c. 18.
 post initium.

(g)
 Tom. 3. de
 spir. et lit. c.
 31. post med.

(h)
 Tom. 7. l. 6.
 hypognost. c.
 2. ante med.

(i)
Ibidem. fine.

(k)
Ibidem. c. 5.
post. med.

(l)
Ibidem. c. 6.
paulo post ini-
tium.

(m)
Symphonia. p.
185.

of the damned that (i) God doth there-
fore punish them, because he foresaw
what they would be, but he made them
not, or predestinated to be punished, but
onely, as I haue said, he foresaw them
in *Massa damnabili*, in a state of dam-
nation; of this he geueth instance in
Iudas saying, (k) God foresaw but
caused not the sinnes of Iudas, as I haue
said before &c. he was onely foreseene
not predestinated. And he concludeth
that (l) the rule of this disputation is
to be houlden most firme &c. That
sinners in their sinnes are onely foreseene,
not predestinated. This doctrine is so
clearly S. Austines, that the Prot.
Polanus confesseth that (m) Austin,
Tom. 7. ad decimum artic. sibi falso
imposit. saith, It is an abominable opi-
nion which beleueth God to be the au-
thor of any euil wil, or euil action: the
same Austin ad 13. Artic. saith, If any
man fal from iustice and godlines, it is
through his owne wil &c. Nothing there
the Father, nothing the sonne, nothing
the holy Ghost, neither in such busines
doth any thing of Gods wil happen. by
whose

whose helpe we know many to haue bene stayed from falling, but none forced to fal. And our aduersaries in their translation of his booke. *de ciuit. Dei.* l. 5. c. 9. p. 209. do alledge *S. Austin* to say, God is not the gener of all wils, for wicked wils are not of him &c. And the like is acknowledged of *S. Austin* by (n) *Bullinger*, (o) *Chemnitius*, and (p) *Echartus*.

And whereas seuerall Protestant (q) doctors do teach that Gods foreknowledge is the cause of things, so as we cannot leaue vndone the sinnes which God foreseeeth, *S. Austin* reacheth directly to the contrary that (r) we are no wayes compelled, holding Gods foreknowledge to take away the freedome of wil &c. for neither doth man therefore sinne because God foresaw him to be a sinner &c. If he wil not, he sinneth not, & if he wil sinne, God haith also foreseenethis. This is (s) confessed, & accordingly translated in our aduersaries owne english translation *de ciuit. Dei.* where they further relate *S. Austin* to say,

It doth

(n)

Decades in english, dec. 3. term. 10. p. 494. (o)

Loc. com.

part. 1. fol.

161. 162. 167.

169. 172. 182.

(p)

Compend. theolog. l. 2.

P. 303. 496.

497. 498. 499.

500. (q)

Calu. instit.

l. 3. c. 23.

sect. 6. Beza

in respons. ad

acta colloq.

Montisbel.

part. altera. p.

152. and in his

display of Ro-

man practises.

P. 237. Knox

in his answere

against the ad-

uersaries of

Gods predesti-

nation. p. 116.

123. (r) Tom.

5. de ciu. Dei.

l. 5.

l. 5. c. 10. post
med. (s) Pag.
211. 212.

(t)
Ibid. p. 209.
(u)

Symphonia. c.
2. pag. 114.

(w)
Comment. v.
pon the Ro-
manes, in c. 9.
P. 442.

(x)
Ibid. p. 438.
(y)

In respons. ad
acta. colloq.
Montisbel.
part. 1. p.
164.

(z)
Instit. l. 1. c.
18. parag. 2.
Bucer. in ep.
ad Rom. in c.
9. P. 394.
397.

(a)
Instit. l. 2. c.
4. sect. 3.

It (t) doth not follow that nothing should be left free to our wil, because God knoweth the certaine and set order of al euents. But S. Austin is so ful herein, that the Protellant (u) Polanus alledge thseuerall sayinges from him and S. Hierome, to this purpose.

In like sort whereas Calvin and his followers, as M. Willet relateth, (w) affirme that, God by his absolute wil haith reprobate and reiected some without respect vnto ther finnes: The same M. Willet confesseth to the contrary that, (x) Austin referreth reprobation vnto the foresight of original sinne, and considereth man in massa corrupta. A point so plaine in S. Austin against Calvin, Beza, and the rest, that Beza (y) confesseth it, and theretore reprehendeth S. Austin. Againe where Calvin and others do refer the induration or hardning of (z) Pharos heart, to the actual working of God, S. Austin is so direct therein against Calvin, that (a) Calvin confesseth saying the auncient Fathers

RELIGION. 15

Fathers were sometimes over religiously fearful to confesse the truth in this matter &c. Not Austin (him selfe) was free sometimes from that superstition, as where he saith, that induration and ex-cacation pertaine not to the working of God, but to his foreknowledge.

Lastly where *M. (b) Willet* and other Calvinistes do generally teach that Gods commaundements are to vs impossible, *S. Austin* auoucheth to the contrary that, *(c) God* who is iust can not commaund any thing impossible, nor he that is holy wil damne man for that which he cannot eschew. Yea, we accurse (saith *(d) he*) the blasphemy of them who affirme any thing impossible to be commaunded by God. And the very same saying of *S. (e) Hierome* is confessed and reprehended by *(f) Luther*, by *Hamelmannus*, *Hofman*, the *Centuristes*, and *Caluin*. And *S. Austin* is very expresse herein in sundry other *(g)* places. In so much as *Melancthon* forbeareth not to confesse and reprehend, *(h) imaginati-onem Augustini de impletione legis*.

Austines

(b)

His meditation vpon the 122. Psal. p. 91.

(c) Tom. 10. de temp. ser. 61. ante med.

(d)

Tom. 10. de temp. serm. 191. prope fin.

(e)

In explanat. Symbol. ad Damasum.

(f)

Tom. 2. Wittenberg. fol. 216. Hamel.

de tradit. Apost. col. 96. Hof. his cem.

ment. de penitentia. fol. 55. cent. 4.

c. 10. col. 1248. Cal. in. tit. 1. 2. c. 7.

sec. 5. *(g)* Tom. 7. de grat. et lib.

arb. c. 16. init. et de pec. mer.

et remiss. l. 2. *Austines opinion of fulfilling the law.*

c. 6. sine. et

de natura et

gratia. c. 43.

et 69. (h)

l. 1. ep. p.

290.

(a)

Tom. 2. in

resp. ad confes.

Lutheri. fol.

458. Hosp.

hist. sacram.

part. 2. fol.

57. et 76.

(b)

In epist. theol.

ep. 60. p.

185.

(c)

Tom. 6. de

Heresi. ad

quod vult De-

um. Her. 73.

initio. And see

Tom. 3. dea-

g. one Christia-

n. c. 23. et

tom. 2. ep.

102. ad Euo-

dium et tom.

20. de tempo.

serm. 191.

*S. Austin teacheth that Christ suf-
fered not according to his divine na-
ture; nor according to the same
was Priest, or offered sacrifice,
or was mediator: and that
from his nativity he was
free from ignorance, and;
after his death descen-
ded into hel: and that
his body by Gods om-
nipotency may be
without circum-
scription.*

SECTION. 3.

S Vinetius, (a) and Hospinian, do
confesse of Luther, & (b) Beza;
of Musculus, and Aschius, that they
all of them teach that, Christ suffered
according to his divine nature: But S.
Austin condemneth this blasphemous
opinion for heresie saying, (c) there
is an heresie that saith Christes divinity

to have suffered when his flesh was fast-
ned upon the Crosse.

M. Iewel, and M. Fulke, with
others houlding that, (d) Christ ac-
cording to his diuinity, was his Fathers
Preist, and offered sacrifice. S. Austin
opposeth him selfe to the contrary
teaching that (e) according to that he
is God, he is not a Preist, but a Preist
for his flesh assumed; In so much as
he withal further teacheth against
our aduersaries, as the Centuristes say
of him, (f) Austin seemeth to attribute
to Christ the office of mediator onely
according to his humane nature, for so
he saith, in as much as he is man he is
mediator, but in as much as he is the
word, he is not mediator, becau^e he is
equal to God. & the like (g) sayings
are frequent in him in sundry other
places.

In like manner whereas Prote-
stantes (h) teach that Christ was
not from his natiuity free from ig-
norance, but receiued dayly increafe
of

c. 15. et tom. 9. in Iohn. tract. 81. prope fin. (h) Wil-

(d)

Fulks retentive
p. 89. and his
confut. of the
Papistes quar-
rels, p. 64. 65.
And against
the Rhem.

Test. in Heb.
5. v. 6. sec.
4. fol. 399.

(e)

Tom. 8. in
Psal. 109. v.
4. multo post
med.

(f)

Cent. 5. col.
496. et Aug.
Tom. 1. l. 10.
confes. c. 43.
prope initium.

(g)

Tom. 2. ep.
59. ad Pauli-
num. circa
med. Tom.
3. l. 1. de
Trinir. c. 7.
ante med.

Tom. 6. l. 16.
of cont. Faust.

(h) Wil-
let

let in Synop-
fis. p. 599. et
600.

(i)

Examination
of Kellifons
Suruey. p. 55.

(k)

Tom. 7. l. 2.
de pec. mer.
et remis. c.
29.

(l)

Resp. ad Bel-
lar. ad 2. con-
trouerf. c. 1.
p. 145. & sec.
p. 149.

(m)

Lib. 8. ep.
42.

(n)

Lib. 10. de-
monst. Euang.
c. vlt.

(o)

Lib. 5. de fi-
de, c. 8.

of knowledge by education. D. *Sutline* hereupon vrging that (i) *If Christ as man by the union (with the Godhead) be omniscient, why is he not also omnipotent and present in al places?* S. *Austin* to the contrary saith (k) *which ignorance I can by no meanes beleeue to haue beene in that Infant in which the word is made flesh &c. neither can I imagin that infirmity of the minde to haue beene in Christ a child which we see to be in Children &c. A saying so pregnat that (l) Danens* answering thereto confesseth that, *Austin. l. 2. c. 29. de pec. mer. et remis. denjeth Christ to haue taken childrens infirmities and ignorance: which to be false (with leaue of so great a man) I haue showed before, saith he. But yet with S. Austin agreeth S. (m) Gregory, who condemneth this opinion as nouel in the Heretickes who were thereupon tearmed Agno- ite. And with both S. Austin, and S. Gregory, agree also (n) Eusebius, S. (o) Ambrose, and S. (p) Hierome. Concerning Christes descending into hel*

hel after his death, denyed by D. (p) *Inc. 11. lsaiz.*
 (q) *Willet, D. Fulke, Ad. (r) Car-*
lit, and many others. S. Austin to
 the contrary expressely teacheth that
 Christ was (s) in hel according to his
 soule, but in the graue according to his
 flesh. And further demaundeth (t)
who but an infidel wil deny Christ to haue
beene in hel. To which purpose and
 sense he is so vnderstood and alled-
 ged by D. (u) *Bilson* and other Pro-
 testant writers.

Concerning the possibility of our
 Saviours body to be without circum-
 scriptio, Protestants in their transla-
 tions of his bookes (x) *de ciuitate*
Dei, (directly against the Calvinistes
 (y) opinion) I do alledge *S. Austin*
 as reprobuing those that wil not be-
 leeuie that *Iesus Christ* was borne with-
 out interruption of the virginal partes,
 nor passed into his Apostles when the
 doores were shut. Of which last point
 him selfe affirmeth that (z) *Christ*
 brought his body through the doores
 that

com. p. 53. (x) l. 12. c. 8. p. 388. (y) *Fulke* against
 the *Rhemish Test.* in loan. 20, 19. sec. 2. (z) *Tom. 2.*

(p) *Inc. 11. lsaiz.*

(q)

In his limboe
 mastix. &
Fulke in *Wil-*
lets sinopsis
 p. 605. 606.

(r) In his
 booke, that
 Christ descen-
 ded not into
 hel.

(s)

Tom. 2. ep. 7
 57. ad *Darda-*
num. solut. 10.
quæst. post.
init.

(t)

Tom. 2. epist.
 99. ad *Euodi-*
um. post init.
 & *tom. 10.*
serm. 137. de
tempore.

(u)

Suruey of
Christs suffe-
rings. p. 626.
 598. 599. *A-*
retius, loc.

(y) *Fulke* against
 (z) *Tom. 2.*

ep. 3. ad vo-
lul. paulo ante
med.

that were shut: Saying further also hereof, If reason here be expected, it were not miraculous, if example, it were not singular. In so much that whereas Iovinian then objected this scruple of our B. Ladies virginity (as our aduersaries do now object the scruple of like incircumscription in the sacrament) to be against the truth of his humane and natural body, S. Austin for him selfe and vs, answereth and confuteth Iovinian herein, saying, (a) This also did Iovinian in the name and sinne of the Manichees, denying the virginity of holy Mary, which was while she conceived, to haue remained when she brought forth, as though we beleened with the Manichees Christ to be a phantasie, if we affirmed him to be borne, his mothers virginity not corrupted, but &c. The Catholickes haue despised this sharpest argument which Iovinian produced, and they neither belecue holy Mary by bringing forth to haue bene corrupted, nor our Lord to haue bene a phantasy, but that she remained a virgin after the birth,
and

(a)

Tom. 7. con-
tra Iul. Pelag.
l. 1. c. 2. post
med.

and of her notwithstanding the true body of Christ to haue bene borne. And that Iouinians denial of our Ladies virginity consisted in this very point, it is confessed by (b) *Daneus*. yea this doctrine is so clearly *S. Austines*, that the Protestant *Rungius* acknowledgeth the same in these wordes, (c) as *Austin* concerning the entrance of Christ through the doares shut, with reuerence said, let vs graunt that God can do some thing, which we confesse we cannot finde out; Let waight and manner cease for a time &c.

(b)

De Hæresibus.
c. 82. fol.
233. and see
the Centurists.
cent. 4. c. 5.
col. 381.

(c)

In disput. 11.
ex ep. ad Cor.
2. fol. 83. &
Thes. 30.

S. Austin teacheth that the blessed Virgin Mary was freed from original sinne; that her body was assumed into heaven: And that shee vowed chastity.

He also teacheth the different degrees of Angels and Archangels.

SECTION. 4.

(d)
Cent. 5. c. 4.
col. 499.

(e)
Ibidem. col.
499.

(f)
Cent. 5. c.
10. col. 1123.

C Concerning our B. Lady the mother of Christ, the (d) Centuristes, vnder their title of the Doctors errors, do confesse and alledge of S. Austin (e) thus, as touching original sinne for as much as concerneth Mary, Austin writeth, excepting the holy Virgin Mary, of whom in honour of our Lord when we treat of sinnes, I wil haue no question at all &c. This therefore Virgin Mary excepted &c.

The same (f) Centuristes professing to set downe a Catalogue of the bookes written by S. Austin vnder the

the title (g) *de libris quos Episcopus scripsit*, do number and place among his other bookes saying (h) *de assumptione Virginis Maria. lib. 1.* And this her assumption was so aunciently & generally receiued, that the Emperour *Mauritius* (about 1000. yeares since) celebrated a festiual day thereof, as (i) *Nicephorus* relateth, and (k) Protestants acknowledge. Yea there is extant in *S. Hieromes* workes a notable sermon, *De festo assumptionis Mariae*, written by him, or as others thinke, by *Sophronius* his equal. Further mention also hereof is to be seene in *S. Gregory*, in *Antiphonario et Sacramentario*, and in *Andraas Cretensis* (auncient to *S. Gregory*) in his special oration of this feast, extant in *Syrins*: In so much as the Protestant *Dresserus* reproueth euen *S. Damasus* saying, (l) *Damasus* ordained the feast of the Ascension of *Mary* in the yeare of Christ 364. for an vngodly vse, that therein honour might be geuen vnto her, & prayers offered &c. Therefore this feast is deservedly reiected,

(g)
Col. 1124.

(h)
Col. 1127.

(i)
Lib. 17. c.
28.

(k)
Cent. 6. c. 6.
col. 342. *Damasus* in prim.
part. alt. parte.
p. 1528.

(l)
De festis diebus. p. 148.

- (m) In problem. p. 21.
- (n) De tradit. A. post. part. 1. l. 5. col. 434.
- (o) Cent. 7. c. 6. col. 163.
- (p) Examen, part. 4. p. 159.
- (q) Fulke against Rhem. Test. in 2. Thes. 2. sec. 19. & in 1. Cor. 11. sec. 22. Bridges in his defence, p. 917. Ormerod, in his picture of a Puritan. fol. G. 3. The Centuristes. cent. 4. c. 10. col. 1129.
- (r) Tom. 6. de sancta virginitate. c. 4. prope initium,
- saith this Protestant. with whom agreeth *M. Perkins* in like sort rejecting *Missale Ambrosy*, onely because, (m) *mentionem facit festi Assumptionis*, it mencioneth the feast of the *Assumption*. And (n) *Hamelmannus* alledgeth further testimonies hereof from *Nicephorus*, *Dionisius*, and *Iunenalis*, an auncient Bishop of Hierusalem. The *Centuristes* affirme that (o) *Isidore* mencioneth the *Assumption of Mary*. And according to (p) *Chemmisius*, the *Councel of Moguntia*, c. 36. about the yeare of our Lord 800. numbrell these feasts &c. *The Assumption of Mary &c.* And that *S. Dionisius* his writings, which confessedly record her *Assumption*, were auncient to *S. Austin*, it is confessed by many Protestant (q) writers.
- S. Austin* likewise taught that the *B. Virgin* vowed perpetual chastity, for thus he writeth (r) *How saith she shal this be done, because I know not man, which truly she would not have said, if she had not before vowed her*

her selfe a virgin to God &c. Verily she would not haue asked how a woman should bring forth a sonne promised unto her, if she had married to haue lyen with a man. This is so clearly S. Austines religion, that D. Fulke confessing the same, chargeth S. Austin with a non sequitur, saying, (s) although S. Austin gather she vowed virginity, yet it followeth not &c. And Chemnitius (to vse his owne words) attributeth (t) to Austin this fained vow of Mary, which directly (saith he) impugneth the Scriptures. Yea saith Peter (u) Martin, Austin in his booke of holy virginity beleaueth that B. Mary vowed virginity &c. which (saith this hereticke) al easily know how absurd it is.

Lastly whereas (w) Calvin & other Protestants do vicerly deny the diuers orders of Angels, other Prot. them selues translate S. Austin to say, (x) No inferior shal (in heauen) enuy his superior, euen as now the other Angels do not enuy the Archangels. Yea Chemnitius alledgeth S. Austin

L

(s) Against Rhetor.
Test. in Luke.
c. 1. v. 34.
sec. 13.

(t) Examen. part.
3. p. 39. And
sec. p. 56.

(u) De Eucharist.
et votis. col.
1609.

(w) Instit. l. 1. c.
14. parag. 5.
& 6. Hiperius
in method.

Theol. p. 287.
288. and the
ministers of
Lincolne Dio-
cese in their a-
bridgement, p.

74. (x) In
their English
translation of
the bookes, de
ciuitate Dei, l.

22. c. 30. p.
919. antemed,

(y)
Loc. com.
part. 1. fol. 2.

as affirming the diuers degrees of
(y) *Thrones, Dominations, Principali-
ties &c.* Saying further, *how they
differ amongst them selues &c.* In the
next life we shal see face to face.

Concerning the sacred Scriptures.

CHAPTER. 3.

*S. Austin teacheth the sacred Scrip-
tures to be discerned for such by the
authority of the Church.*

SECTION. 1.

VV Hereas Protestants ordi-
narily teach that the sa-
cred Scriptures are infallibly discern-
ed by vs from al Apocriphal writ-
tings either by the Scriptures them
selues, or the priuate spirit, *S. Au-
stin* agreeably with the now Roman
Church, referreth our certaine
knowledge therof to the authority
and determination of the Church of
Christ

Christ, saying, (b) *I would not beleene the Gospel, unlesse the authority of the Catholicke Church moued me therto &c. If thou houldest me to the Gospel, I may hould my selfe so them by whose commaundement I beleened the Gospel, and these commaunding I wil not credit thee &c. The Authority of Catholickes weakned, I can not then beleene the Gospel &c. It is necessary that I beleene the Actes of the Apostles, if I beleene the Gospel, because Catholicke authority doth commend a like both Scriptures vnto me. And though sundry (c) Protestants labour to euade this, by affirming that S. Austin spoke of the time past when he was a Manichee, and not as then being Catholicke: al the wordes cyted do clearly contest the contrary, and accordingly are vnderstoode by the Protestant (d) *Bachmannus* in this very sense which we now vrge. And *Smungius* hauing recyted this former saying of S. Austin, in steede of better answer, is not ashamed to geue this vnderferued censure, saying, (e) *here**

L 2

Intreat

(b)

Tom. 6. contra ep. fundamenti. c. 5. ante med.

(c)

In whitakers duplicatio aduersus Stapletonum. l. 2. c. 8. p. 387.

(d)

Centuriæ tres. cent. 2. q. 3. p. 267.

(e)

Tom. 1. fol. 135.

I intreat your indifferent iudgements that you freely speake, whether this saying of Austin may not be thought more audacious then meere, or so haue bene uttered imprudently.

S. Austin teacheth the bookes of Tobie, Iudith, Hester, Machabees &c. to be diuine and canonical Scriptures.

SECTION. 2.

S Ainct Austin professedly dissented from the Canon of the Hebrewes saying, (f) not the Iewes but the Church houldeth the bookes of Machabees for Canonical; which saying is so plaine, that the Protest. (g) Pierre du Moulin, affirmeth these wordes of the Church houlding the for Canonical to be an added falsification, alledging yet not any prooffe or testimony thereof, whereas all copies are consenting against him: In so much as our (h) aduersaries
english

(f) Tom. 5. de ciuit. Dei. l. 18. c. 36. fine.

(g) In his defence englished, art. 5. p. 151.

(h) P. 725.

english translation of this booke not daring to deny these wordes, doth of fraudulent purpose, and to make them lesse apparent, onely omit this other parcel, (*quos non Indei sed*) because that this but appearing, it argueth the said bookes to be Canonical in the same sense wherein they were by the Iewes reiected, and therefore properly Canonical. But concerning al the bookes now in question. *Austin* comprehendeth them at once with the other vndoubted Scriptures vnder one and the same word Canonical, saying, (i) *The whole Canon of the Scriptures is contained in these bookes following, and then next immediatly numbring them vp, he placeth in ranke with Genesis, Exodus &c. the other now controuerted of Tobie, Iudith, Hester &c. which Protestants generally reiect for Apocriphal. And whereas S. Austin was present and (k) subscribed to the Carthage Council, in the same it was vniuersally decreed, That besides the Canonical Scriptures nothing*

(i)
Tom. 3. de
doctrina Chri-
stiana. l. 2. c.
8. ante med.

(k)
Council. Car-
thag. 3. fine
(l)
Concil. Car-
thag. 3. can.
47.

nothing should be read in the Church under the name of diuine Scriptures, now the Canonical Scriptures are Genesis Exodus &c. wherwith it in order reckneth the other bookes now in question, most euidently so placing and ranking them vnder the foresaid title of *Canonicas Scripturas*, and of such as are to be read in the Church, *sub nomine diuinarum Scripturarum*.

(m)

His defence,
P. 152. and see
Aug. tom. 7.
contra Epist.
Gaudentii. 1.
1. c. 31. circa
med.

And though *M. Moulin* obiecc-
teth that *S. Austin* saith, (m) *The*
booke of Machabees is receiued not vn-
profitably of the Church, if men read it
soberly, yet *M. Moulin* in the same
place giveth the answer him selfe,
which in substance is, that *S. Austin*
said this as in respect of *Razes* killing
himselfe: whose example the *Dona-*
tistes of indifferent zeale followed,
in regard whereof *S. Austin* requi-
reth this sobriety. And he further
explaineth this (which *M. Moulin*
omitteth) saying, (n) *The Scripture*
of the Machabees touching *Raze* his
death haith told how it was done, but
not commended it as though it were to be
done

(n)

Ibidem. &
tom. 2. ep.
61. post med.

done: Euen as the booke of (o) *Iudges* reporteth the like of *Sampson*, whom yet the (p) *Apostle* commendeth.

Againe to that other often answered cauil of our aduersaries, that the foresaid Council of *Carthage* here mencioneth, *five bookes of Salamon*, whereas we haue but *three*; I do once more in answere therto explaine, that the Council vnder those *five bookes of Salamon*, comprehendeth also the other two bookes of *Wisdom* and *Ecclesiasticus*, both which as *S. Austin* further explaineth, (q) were said to be *Salamons*, in regard of a certaine resemblance of *style*.

But the truth hereof is so clearly defended by the *Carthage* Council, and *S. Austin*, that our aduersary *Mathaus* (r) *Hoe*, confesseth and reproueth the *Carthage* Council in these wordes, *The Council of Carthage* haith decreed for *Canonical* at the bookes of the old Testament, excepting the third and fourth of *Esdras*, & the third of *Machabees* &c. I ad that the

Council

(o) *Cap. 16. 30.*
(p) *Hebr. c. 11. 32. And see Aug. de ciuit. Dei l. 1. c. 21.*

(q) *De doctrina Christiana. l. 2. c. 8. circa med.*

(r) *Tract. tripart. theol. p. 46.*

(s)
In his refutati-
on. P. 44.

(t)
Hist. sacram.
part. 1. p. 160.
Lub. de prin-
cipiis Christ.
dog. 1. 1. c.
4. p. 8. Hip.
in method.
theol. 1. 1. p.
46. Bucoer. in
his scriptura An-
glicana, p. 713.
Zanch. de sa-
cra Script. p.
32. 33. Field.
of the Church.
1. 4. c. 23. p.
246. 247. Rey-
noldes in his
conclusions
annexed to his
conference.
conclus. 2. p.
699. 700.

Council of Carthage ought not to have
Canonized more bookes, because it had
not authority &c. To which the
French Prot. Poliander, addeth say-
ing, (s) To come now to the error of
some Councils, the Councils of Car-
thage, and Florence, have enrouled for
Canonical bookes, and as divinely inspir-
ed &c. The bookes of Tobie, Iudith,
Wisdom, Ecclesiasticus, and the Ma-
chabees &c. And the Popes Innocen-
tius, and Gelasius have reckned these
bookes among the Canonical &c. And
to be breife, S. Austin is so clearly
ours in this waightiest point concer-
ning the number of the sacred scrip-
tures, that he with the foresaid Coun-
cel is therefore sharply reprehen-
ded by (t) Hospinian, Lubbertus,
Hiperius, Bucoer, Zanchius, D. Field,
and D. Raynolds.

S. Austin

S. Austin teacheth that one text of Scripture may haue diuerse true senses.

SECTION. 3.

Directly contrary to (a) *D. Fulke*, and *D. Willet*, *S. Austin* teacheth with vs, that one text of Scripture may haue diuerse true senses, saying, (b) *when one saith this means the Scripture which I do, another saith, yea that which I do, I thinke I speake more religiously in saying, why not both, if both, be true, and if a third and fourth &c. why not al?* which in diuerse other places he so often repeateth and confirmeth that sundry (c) *Prot. authors* do assent to his iudgement therein.

Now this truth supposed, it fully preuenteth our aduersaries vsual euasion in many pointes of controuersy, as for example, where we alledge the Fathers; expounding some texts

M

of

(a)

Confut. of Put
gat. p. 151.
Willet in his si-
nopsis. p. 26.

(b)

Tom. i. l. 12.
confel. c. 31.
initio.

(c)

The diuines of
Geneua in
their proposi-
tions and prin-
ciples &c. c.
52. p. 149.
Zanchius de
Scriptura. p.
422. 424.
425. Aretius.
loc. com. loc.
59. p. 187.
177. The au-
thor of Catho-
licke Traditi-
ons p. 86. 112.
Bilson in his
suruey p. 418.

of Scripture in behalfe of *Purgatory*. Prot. do commonly object the same or some other Father, vpon occasion of other applicatiō, vnderstanding thereby the tribulation of this life, so opposing this against the other, which exposition the said Fathers neuer intended, but admitted both the said senses. And the like instance might be geuen of our aduersaries like euaiion in other pointes of doctrine, as namely in the further exposition of *Tu es Petrus et super hanc Petram &c. Hoc est corpus meum &c.* and sundry such like. Now this is so certainly *S. Austines* doctrine, that the Prot. (d) *Hutton* accordingly alledgeth and confesseth the forecyted saying of *S. Austin* to this purpose.

(d)
In the ministers defense
for refusal of
subscription
part. 1. p. 61.

S. Austin teacheth that besides the sacred Scriptures, the Traditions of the Church are to be received and beleaved: as also that al hereticks do insist on ly upon the Scriptures.

SECTION. 4.

Concerning the question, whether the Scriptures do containe al needful pointes of faith and saluation, not onely by general direction to (e) *Obey our Prelates*; (f) *Heare the Church*; bould (g) *the Traditions &c.* which we graunt, and in which sense the Fathers do often commend the Scriptures perfection; but also so particularly, as that there should be no neede of any vnwritten *Traditions*, which we deny, & Protestants affirme: *S. Austin* disputing against *Ciprians* error of rebaptizing, (h) saith, *The Apostles commaunded nothing herein, but the custome which was opposed against Ciprian is to be beleaved so hane proceeded from*

(e)
Hebrewes. 13.
17.

(f)
Math. 18. 17.

(g)
2. Thes. 2.
15.

(h)
Tom. 7. de
Baptismo, contra
Don. 1. 5.
c. 23. ante
med.

from their tradition as many things be,
which the vniuersal Church bouldeth,
and are therefore wel beleueed to haue
beene commaunded by the Apostles, al-
though they be not found written. And
speaking of the Baptisme of Infants, he

(i) auoucheth that it were Not at al
to be beleueed, if it were not an Apo-
stolical Tradition. Againe (k) Those
things which we vse & see not written but
deliuered which are kept al ouer the world
ar to be understood to be obserued as decreed
either by the Apostles the selues, or gene-
ral Councils. And so likewise (l)

The mixture of water with wine in the
Chalice, he confirmeth from Tradi-
tion. which his sayings are so eu-
ident for Apostolicke Traditions,
that M. (m) Carthwright answea-
ring thereto saith, To allow S. Au-
stines saying is to bring in Popery againe.

Adding (n) further that If S. Au-
stines iudgement be a good iudgement,
then there be some things commaunded
of God which are not in the Scriptures,
and thereupon no sufficient doctrine con-
tained in the Scriptures.

Lastly

(i)
Tom. 3. de
Gen. & lit. l.
10. c. 23. pro-
pe finem.

(k)
Tom. 2. ep.
118. ad Iapuar.
c. 1.

(l)
Tom. 3. de
doctrina Cristi-
ana. l. 4. c. 21.
prope initium.
And in concil.
Carthag. 3.
can. 24.

(m)
In Whirguiftes
defence. p.
103.

(n)
Ibidem. & in
Carthwrightes
his 2. reply.
part. 1. p. 84.
85. 86.

Lastly whereas *M. Carthwright*, and others, do vsually (o) object against vnwritten Traditions certaine obscure, and by vs often answered sayings of *S. Austin*, and other Fathers, our learned aduersarie *M.* (p) *Hooker* forbeareth not (in our so cleare a cause) by his special explication and answere, to explaine and cleare them to our handes, so that al further answere I deeme ouer tedious and vnworthy. I wil now conclude this point with but remembring how peculiar *S. Austin* maketh it vnto heretickes to insist vpon onely Scripture: To which end he induceth the *Arian* hereticke saying then to *Catholickes*, as *Protestants*, *Puritans*, *Brounistes*, *Anabaptistes* &c. do now say to vs, If (q) you bring any thing from the Scriptures &c. it is necessary that we heare it, but these words which be besides Scripture are in no case receiued of vs, seeing our Lord doth admonish vs saying; In vaine they worship me teaching the commandements of men. And elsewhere

(o)
In Hookers
Eccles. pol. 1.
2. sec. 7. p.
118.

(p)
Ibipem. p. 119.

(q)
Tom. 6. contra Maximinum. l. 1. prope init. & prope finem.

(r)
Tom. 3. de
Trinitate. l. 1.
c. 3. prope
n.

(s)
Symphonia. c.
1. p. 96.

(t)
Tom. 3. de
Gen. ad lit. l.
7. c. 9. prope
lia.

(u)
Tom. 9. in
Joan. tract. 18.
prope init.

(w) Tom. 7.
de Bap. con-
tra Don. l. 3.
c. 19. post
med.

(x) O-
rat. 2. contra
Constantium.

& l. ad Con-
stantium. cy-
ted by Polanus
in Symphonia.

p. 95. (y) Di-
spat. contra A-
rianos. (z) In
Symphonia. p.

95. (a) Lib.
de

he affirmeth as common unto all (r) Hereticks, to endeavor to defend their false & deceptful opinions out of the Script. (As it is in part confessed and observed of him and others by the Protestant (s) Polanus.) Yea he further avoucheth that, (t) Not for any other cause they become heretickes, but for not understanding the Scriptures aright, they obstinately defend their false opinions against the truth of the Scriptures. And that (u) Heresies do not rise &c. but when good Scriptures are not wel understood. In which respect he saith truly of heretickes, (w) Scripturas tenent ad speciem, non ad salutem, they have the Scriptures for a shew, but not to their salvation. And agreeably with S. Austin, saith S. (x) Hillary, remember that there is no heretick which doth not feigne the blasphemies which he teacheth to be according to Scriptures. Yea saith S. (y) Athanasius, (cyted by (z) Polanus) every heresy is masked with the doctrines of Scriptures: whereupon (a) Tertulian premonisheth against the

the *uncertaine encounter* with the *de præscript.*
heretickes by Scripture. & see S. Hiero-
some ep. ad Paulinum.

Concerning the Church of Christ.

CHAPTER. 4.

*S. Austin teacheth that the Church
of Christ is freed from error.*

SECTION. 1.

Directly contrary to the general doctrine of Protestants impugning that special privilege of the Church of Christ, being freed from error, S. Austin agreeably with vs Catholickes, is so plaine and full herein to the opposite, as that he doubteth not to refer vs to her final determination in al questions of doubt and difficulty: for speaking of the *Rebaptising of hereticks* he saith,
(c) *Although example of this be not brought out of the Canonical Scriptures, yet the truth of the same Scriptures is*
houlden

(c)
Tom. 7. contra Crescon. l.
1. c. 33. init.

houlden of us in this matter, when we do that which now pleaseth the universal Church which the authority of those Scriptures commendeth, that so because the holy Scripture cannot deceive who soeuer feareth to be deceived with the obscurity of this question, let him take counsell therein of the same Church, which without al ambiguity the holy Scripture demonstrateth. Yea he furauoucheth that (d) It is a point of most insolent madnes to dispute against that which the vniuersal Church thinketh.

(d)

Tom. 2. ep.
118. c. 5.
circa med.

(e)

Tom. 7. de
Bapt. cont.
Don. 1. 7. c.
53. cir. med.

(f)

Tom. 7. cont.
duas ep. Pe-
lag. 1. 4. c.
12. prope fin.

In so much as he saith, (e) Of the Churches vniuersal consens (in any point of doctrine) *Id autem sit securus vocis asserere, it is secure to affirme it.* And lastly he affirmeth the decree of a general Council to be, (f) *competens sufficiensq; Iudicium, a competent and sufficient iudgement.*

S. Austin teacheth that the Church
of Christ is Catholicke or uni-
uersal.

SECTION. 2.

THough the very name of Ca-
tholicke be so vngratful and
odious to the auncienter heretickes,
that the (g) Donatists termed the sam
an humane fiction, which yet saith (S.
Austin) are wordes of blasphemie; as
also to the more nouel sectaries;
D. (h) Fulke confessing that; some
Lutherans haue altered the word of the
Creed, and for Catholicke, put Christi-
an. And (i) Beza styling it, The most
vaine tearme Catholicke: yet S. Au-
stin so highly esteemed thereof, that
he said, (k) We must hold the com-
munion of that Church which is named
Catholicke, not onely of her owne, but
also of her enemies, for wil they, nil they.
Heretickes, and Schismatickes, when
they speake not with their owne fellowes
but with strangers, cal the Catholicke
Church

(g)

Aug. tom. 7.
l. 1. cont,
Gaudent. c.
33. prope inir.
et post med.

(h)

Against Rhem.
Test. in Act.
11. 26. sec.
4.

(i)

Praefat. Noui
Testamenti.
Anno. 1605.
And see the
Lutherans in
colloq. Altem-
berg. in Re-
spons. ad ac-
cus. corrupt.
fol. 154. 353.

(k)

Tom. 1. de
vera religione.
c. 7. paul. an-
te med.

Church, nothing els but the Catholicke Church, for they could not be understood unles they discern it by this name, wherewith she is called by the whol world. And though it be common to Protestants with former heretickes in wordes to style them selues Catholickes, yet saith S. (l) *Austin*, whereas al heretickes would be called Catholickes, yet if a stranger aske the way to the Catholicke Church, no hereticke dare shew his owne Church or house. And the like saying is to be seene in S. (m) *Ciril*. And euen so at this day the name Catholicke, is ordinarily appropriated to vs Roman Catholickes by M. (n) *Fox*, *Sleiden*, *Jacob Wilkes*, *Dresserus*, *Humfrey*, and al other writers.

Yea this name Catholicke was so powerful with S. *Austin*, as that he made it one speciall motiue (as now the like it should be to vs) for to preserue and keepe him in the Churches bosome, saying hereof, (o) *Lastly the very name Catholicke holdeth me &c.* which wordes are so

(l)
Tom. 6. l.
cont. epist.
fundam. c. 4.
circ. med.

(m)
Catech. 18.

(n)
Act. mon. p.
613. Sleid. in
the english hi-
story. l. 7. fol.
96. et l. 10.
fol. 127. lac.
in his reasons
taken out of
Gods word. p.
23. 73. 74.
24. Wilkes. in
his obedience,
pag. 29. Dref.
in Millenar.
6. p. 214.
Humf. in vita
luelli. p. 102.
100. (o)
Tom. 6. cont.
epist. fundam.
o. 4. circa med.

vnde,

undeniable, that D. (p) *Fulke* granteth that, *Among many other things which kept S. Austin in the Church, the name of Catholicke was one.*

(p)
Against Rhem.
test. in Act. .
Apost. c. 11.
v. 26. sec. 4.

But to passe from the name to the thing it selfe, or reason of the name, that the true Church should be called *Catholicke*, not (as D. (q) *Fulke* with old hereticks pretendeth) only in regard of it obseruing al the commaundements of God, which very assertion S. (r) *Austin* confuteth, saying to the hereticke, *thou seemest to haue said somewhat wittily, when thou expoundest the name Catholicke, not by the communion of the whole world, but by the keeping of al the commaundements &c.* But in regard of it becomming and continuing after it first encrease *Catholicus* ke & dispersed ouer the world :

(q)
Ibidem.

(r)
Tom. 2. ep.
48. ad Vincen-
tium paulo
ante med.

In prooffe whereof S. *Austin* as the very (s) *Centuristes* do obserue) alledgedgeth many testimonies from the sacred Scriptures saying, (t) *Therefore let vs heare some few from the Psalmes song so long agoe, and let vs see with great ioy that they are accomo-*

(s)
Cent. 5. c. 4.
col. 410. &
col. 414.

(t)
Tom. 7. de
vinit. Eccles. c.
8. initio.

(u)
Ibidem. c. 7.
initio.

(w)
Tom. 5. de ci-
uit. Dei. l. 18.
c. 29. post.
init.

(x)
Tom. 9. de
Symbolo. l. 4.
c. vii. circa
med. and see
Tom. 10. de
tempore. ser.
131. post med.

plished. And then immediatly after
both there, and cap. 9. he alle-
geith testimonies from the *Psalmes*,
ouer many to recyte, and right wor-
thy of the readers perusal and ob-
seruation. And speaking of the (u)
Prophets, *How many and how manifest*
are the testimonies (saith he) *of the*
Church dispersed through all nations ouer
al the world, from whence I wil recite
some few, leaning more to the leasure of
the readers fearing God. And then
reckning vp a number of *Esaies* pro-
phesies to this purpose, he affirmeth
many more, *which* (saith he) *are so*
many that from Esay alone, if I should
gather al, I should exceede the measure
of fitting speach. And in regard of
his so many and plaine predictions,
S. (w) *Austin* affirmeth that, *Esay*
prophejied so, that by some he was tear-
med rather an Euangelist then a Pro-
phet: concluding also directly to
the point, that as heretical conuen-
ticles connot be called *Catholicke* in
regard they do but preauile for cer-
taine times & incertaine prouinces so
again the true Church is called *Cath,*

in regard of it foretold large & lasting extent; for thus S. (x) Austin writeth, the Church possesseth the whole which she received of her husband in dowry &c. Every congregation of what heresy so ever lurketh in corners, she is a concubine not a matron. O Arian heresy why dost thou insult? why dost thou puff? why dost thou also for a time usurpe many things? &c. And he vrgeith the Donatists saying, (y) If yours be the Catholicke Church, shew it to stretch out in beames over the whol world, shew it to extend it bowes with plenty of fruit over the whol earth, for hence by the Greeke word also it is named Catholicke. And againe it is called in Greeke. (z) Catholicke, because it is spread over the whol world, it is lawfull for none to be ignorant of her. And whereas D. (a) Fulke objecteth to the contrary that, the Church is not called Catholicke, because it should be every where &c. The Popish Church is not in every part of the world, for Mahomet sett is the greater part, many countries are Idolaters, and most of them that professe are not in the fellowship of

(y)

Tom. 7. cont.
Gaudent. l. 2.
c. 2. circa med.

(z)

Tom. 2. epist.
170. ad Seuerinum. ante med.

(a)

Answer to
a counterfeare
Catholicke. p.
95. & against
Purgatory. p.
14.

(b)
Tom. 7. cont.
Crescon. 1. 3.
c. 63. line.

the Popish Church. This very objection S. Austin answereth against Cresconius the Donatist in these wordes, (b) Thou disputest foolishly against the most manifest truth, that therefore the world doth not communicate with vs, because as yet there are many of barbarous nations who haue not beleued in Christ, because vnder the name of Christ there are many heresies different from the communion of our society &c.

S. Austin teacheth that the militant Church must euer continue, and that visibly.

SECTION. 3.

THough the militant Churches perpetual continuance, and visibility, be already sufficiently implied in S. Austines foresaid assertions of it remaning Catholicke, yet because the contrary is very dangerously taught by sundry Protestants, I wil yet further proceede therein. And first concerning her con-

continuance, whereas our aduersaries teach that, before *Luthers* time (c) an *universal Apostasy* ouer spread the whole face of the earth, and that (their) Church was not visible to the world: Also that (d) error possessed not one or other litle portion (of the Church) but the *Apostasy* auerted the whol body from Christ. That likewise (e) the mystery of iniquity went through al the parts of the Church, and so at last possessed the whole Church. In defence of which so miserable a refuge (wherto our aduersaries are enforced to betake them selues vpon our prouoking them to show forth their Church for former times.) *D. Fulke*, and *D. Willet* are not abashed to conclude that (f) the *visible Church* may become an *Adulteress*, and be dinorced from Christ: and that the (g) *visible Church* may faile vpon earth. Now *S. Austin* (directly against al this) reprobeth these Protestants in their forefathers the *Donatistes*, as being erroneous (saith he) (h) in that they wrested the *Scriptures* against the Church

(c) Perkins vpon the Credo. p. 400.

(d) Chamierus in ep. Iesuit. part 2. p. 49.

(e) Whitak. in resp. ad rat. Camp. rat 3. p. 48.

(f) Answerare to a counter- feat. Catholik. pagl 79.

(g) Synophs. p. 52. 54.

(h) Tom. 7. de vnir. Eccles. cap. 13. pro. pe sin.

Church of God, as though it might have bene thought to have fallen away and perished from the whole world. Reprehending them also yet further in their saying (as Prot. now did) (i)

(i)
Tom. 8. in
Psal. 101. con.
2. ante med.

(k)
Ibidem. paulo
ante.

Apostatauit et perijt Ecclesia de omnibus gentibus, the Church hath fallen away and perished out of al countries.

And againe (k) That Church which was of al countries, now is not, but hath perished. whereto he there answereth saying, This they say (or object) who ar not in the Church, O impudent speech? &c. why dost thou say that the Church hath perished out of al countries? and concludeth thus, Let not heretickes brag as though the dayes of the Church were few, for they are even vnto the very end &c.

(l)
Tom. 2. in
Psal. 47. prope init.

(m)
Tom. 7. cont.
lit. Petil. l. 2. c. 32. circa med.

Now touching the Churches ever visibilty, S. Austin affirmeth that

(l) *She is the city placed upon a hill which cannot be hid, the bawdle which is not hid under the bushel (but) knowne to al.* And that (m) *Hence it is that the true Church is hidden to none, whereupon that is, which Christ sayeth in the*

Gospel

Gospel, a city placed upon a hill cannot be hid, and therefore in the Psalme it is added, he hath placed his tabernacle in the sunne, id est, in manifestatione, that is clearly to be seene. This inference thus made by S. Austin from the Scriptures argueth, that S. Austin spoke not only as of the Church of his owne time, but also as of the Church in the ensuing times, which the said alledged Scriptures respected both a like: Yea S. Austin is so confident in this doctrine of the Churches euer visibility, as that he doubteth not to set downen this as a special marke, or as he saith, (n) *A manifest signe whereby euermore to direct the ignorant, which among so many pretended congregations is the true Church.*

(n)

Tom. 6. cont.

Faustum. l. 13.

c. 13. initio.

S. Austin

S. Austin teacheth that the Church was built upon S. Peter: and that S. Peter was the head of the whole Church.

SECTION. 24.

Concerning the Churches being builded upon the Rocks, as S. Austin acknowledgeth the building thereof upon Christ (as being the primary Rocke or foundation) so likewise doth he affirme (as from the then common received doctrine) our Saviours building of his Church upon Peter, as being a secondary or ministerial Rocke or foundation, houlding both these expositions for good and probable, saying hereof expressely, (a) *Let the reader choose whether of these two opinions be more probable.* To this purpose then he writeth, (b) *in his booke (contra epistolam Donati) I have said in a certaine place concerning Peter the Apostle, that upon him as upon a Rocke the Church is builded,*

(a)
Tom. 1. l. 1.
retract. c. 21.
post init.

(b)
Ibidem.

is builded, which sense is also song by
 the mouthes of many in the verses of most
 blessed Ambrose &c. but I know that
 since I have often expounded that which
 is said by our Lord; thou art Peter and
 upon this Rocke I wil build my Church,
 that it might be understood upon this
 which Peter confessed, saying, thou art
 Christ the sonne of God. And then
 presently afterwarde (as before he
 concludeth) but of these two opinions
 let the reader choose which is the more
 probable. And he alledgeth and ap-
 prooveth S. (c) Ciprian saying, for
 neither Peter whom our Lord chose first
 (or cheifest) and upon whom he built
 his Church &c. And him selfe saith
 elsewhere, (d) O Church, that is, o Pe-
 ter, began'st upon this Rocke I wil build
 my Church, kil and eate. And of Pe-
 ters sea, he denounceth that, (m) It
 is the Rocke which, the proud gates of
 hel do not overcome: In so much that
 the Protestant Hammelmannus con-
 fesseth this of S. Austin saying, (e)
 Austin in his booke against the epistle
 of Donatus, teacheth that the Church

(c)
 Tom. 7. de
 Bapt. cont.

Don. l. 2. c.
 1. ante med.

(d)
 Tom. 8. in
 Psal. 30. con.
 2. ante med.

(m)
 Tom. 7. in
 Psal. cont.
 partem Donat,
 versus finem.

(e)
 De Traditioni-
 bus Apostoli-
 cis. part. 2. l.
 3. col. 622.
 and see the like
 sayings of the
 other Fathers
 alledged & re-
 iected for the
 same. col. 621.
 623. 624. 625.

was founded upon Peter as upon the
Rocke, and he proueth this his opinion
by the verses of Ambrose &c. concer-
ning the Cooke &c.

(f)

Tom. 4. quæ-
stion. ex Nouo
Test. quæst.
75. post med.

But S. Austin proceedeth yee
more particularly saying, (f) Our
Saviour when he commaunded that there
should be geuen for him and Peter, then
he seemeth to haue payed for al; because
as in our Saviour there were al causes
of preheminance, so also after our Savi-
our al are contained in Peter, for he or-
dained him the head of them, that he
might be the Pastor of our Lords flocke
&c. It is manifest that al are contai-
ned in Peter, for asking for Peter, he is
known to haue asked for al, for euer in
the superiour, the people are either re-
proued or commended. And againe (g)
certaine thinges are said (in the Gospel)
which properly seeme to belong to Peter
the Apostle, yet they haue not a cleare
sense, but when they are referred to the
Church, whose person figuratiuely he is
known to haue borne, by reason of
the primacy which he had ouer the Di-
sciples &c.

(g)

Tom. 8. in
Psal. 108.
enarrat. 1.
prope initium.

S. Austin

S. Austin teacheth the primacy
of the Roman Church.

SECTION. 5.

Concerning S. Peters successors, the Bishops of Rome, S. Austin acknowledgeth that in the Roman Church (a) the principality of the Apostolical chaire ever flourished. And (b) shal we doubt (saith he) to hide our selves in the bosome of that Church, which &c. from the Apostolical sea by successions of Bishops hath obtained the hight of authority? To which not to give the Primacy, is truly either the greatest impiety, or headlong arrogancy. And writing to Pope Bonifacius him selfe he saith, (c) It is common to vs al who are Bishops, although thou therein dost excel by reason of the greater height of thy pastoral watch-tower. In like sort he writeth to Pope Innocentius saying, (d) we thinke &c. that by the authority of thy holines deriued from the authority of the holy

(a)

Tom. 2. ep. 162. multo ante med.

(b)

Tom. 6. de util. credendi. c. 17.

(c)

Tom. 7. cont. duas epist. Pelag. ad Bonifac. l. 1. c. 1. circa med.

(d)

Tom. 2. epist. 92. ad Innocent. prope finem.

holy Scriptures; that they wil more easily
 yeald who beleene such peruerse and per-
 nicious thinges: so attributing the
 Popes authority to the Scriptures
 them selues. And as for Innocentius
 him selfe, the Centuristes confesse,
 (e) that he laboured much for the pri-
 macy of the Roman Church, which is
 euident by al his epistles &c. wheru-
 pon they alledge from his epistles,
 sundry of his sayinges, which im-
 porting so much, are therefore by
 them (f) reprehended. And wher-
 as Innocentius writ one epistle to the
 Fathers of the Carthage Council,
 wherein he affirmeth the Primacy
 of the Roman Church to be (g) de-
 creed, *non humana sed diuina sententia,*
not by humane but diuine sentence.
 And an (h) other to the Millettane
 Concel, wherein he chalengech that
 matters of faith are to be referred to
 the Apostolical Sea. Though the
 Centuristes do dislike and reprove
 these said epistles for the foresaid
 doctrines tauhgte therein by *Innocen-*
centius; yet S. (i) *Austin* writing

(e)

Cent. 5. col.
 1230. 662.
 and see Olian-
 der. cent. 5.
 P. 59.

(f)

Cent. 5. col.
 775. 779.

(g)

In Aug. tom.
 2. ep. 91. pro-
 pemit. and see
 cent. 5. col.
 825. & 780.

(h)

In Aug. tom.
 2. ep. 93.
 multo ante
 med. and see
 cent. 5. col.
 843. 780.

(i)

Tom. 2. epist.
 106. post inir.

to *Paulinus* of the *Pelagian* heresy, which was condemned in those two foresaid Councils, & mentioning two feuerall letters of those two Councils sent to the *Apostolicke* sea: To which two letters *Innocentius* made feuerall answere in his two former recyted epistles from whence are alledged the testimonies of his claimed Primacy. *S. Austin* (I say) of these very answeres or epistles writeth thus worthily, (k) *Innocentius* of blessed memory writt backe vnto vs concerning al thinges in that manner which was fit and conuenient for the Bishop of the *Apostolicke* sea: and elsewhere he further saith of the same epistles, (l) what could that holy man (blessed *Innocentius*) answere to the *African* Councils, but that which anciently the *Apostolicke* Sea, and the *Roman Church* continually held with the rest? Most evidently so hereby geuing his allowance of that very Primacy which *Innocentius* claimed in or by these two foresaid epistles.

But indeede *S. Austin* was alwaies
so duly

(k)
Ibidem.

(l)
Tom. 7. cont.
Iulian. Pelag.
l. 1. c. 4. post
med.

(m)
Tom. 7. cont.
lit. Petil. 1, 2.
c. 31.

(n)
Tom. 2. ep.
165. ante med.

(o)
Tom. 7. in
Psal. contra
partem Donati
versus finem.

so duly respectiue to the Roman Sea, as that he greaously reprehended the heretickes of his time for their then (m) *tearming the Roman Church* (as our aduerlaries now do) *the chaire of pestilēce*; & teaching with al (against the Protestants often obiection) our due reuerence therto, notwithstanding the wicked liues of any Popes, (n) *although* (saith he) *any traitor in those times had crept into that rancke of Bishops, which is continued from Peter himselfe to Anastasius, who now sitteth in the same chaire, it would nothing hurt the Church and innocent Christians, for whom our Lord providing, saith of euil Pastors, what they say, do ye, but what they do, do ye not.* Lastly this wholesome counsell he geueth vnto al heretickes, (o) *come ye brethren if you wil beingrafted in the vine, it is a greife when we see you cut of so to lye, number the Preistes euen from the Sea of Peter, and see in that rancke of Fathers who succedeth another, that is the Rocke which the proud gates of hel do not overcome.*

club at

S. Austin

S. Austin denyeth Ecclesiastical Primacy to Emperours, and Kinges.

SECTION. 6.

THe Milleuitan Council (wherat *S. Austin* was presēt & (a) prescribed) decreed in the case of cleargy mē that (b) *whosoener should ask of the Emperour the knowledge (or hearing) of publicke iudgements, should be deprived of his honour: Of which Canon (c) Osiander saith, It is not worthy of commendation. And wheras M. Iewel (d) objecteth the testimony of S. Austin concerning Constantine the great vndertaking the iudgements of Bishops and their causes vpon appeale made to him in that behalfe; S. Austin him selfe shal geue him his answer in these wordes, (e) The Emperour graunted them another iudgement at Arles, to wit, of other Bishops, not because it was needful, but yealding to their importunities &c. for neither durst the Christian Emperour so receiue*

P

them

(a) In the last Canon of the Milleuitan Council.

(b) Can. 19.

(c) Cent. 5. c. 33. p. 152.

(d) Reply. art. 4. p. 272.

(e) Tom. 2. ep. 162. multa post med.

their tumultuous and deceitful complaints, that him selfe would iudge of the sentence of Bishops, which sate at Rome, but as I haue said, he graunted osher Bishops, frō whom they also chose to appeale againe to the Emperour, wherein you haue heard how he detested them &c.

(f)
Ep. 166. ante
med.

And as he had yealded to the to iudge of their cause after the Bishops, afterwards he asked pardon of the holy Prelates: Yea S. Austin saith further that, (f) because Constantine durst not iudge of the cause of a Bishop, he committed the same to be discussed and ended by Bishops. Optatus also (who liued with S. Austin alledging Constantines answere to the Bishops that

(g)
Lib. 1. versus
finem.

appealed to him saith (g) Constantine with great anger answered &c. you aske of me iudgement in the world, when I except the iudgement of Christ. And a litle after, Donatus thinketh that he may appeale from Bishops, which appeale Constantine thus answered, O outragious bouldnes of fury, as in the causes of Gentiles &c. Yea this is so cleare in S. Austin, that M

Carthwright

Cartwright answereth to M. Whist-
 gnists like objecting heretof saying,
 (h) Austin saith that the Emperour
 was driven by the Donatistes importu-
 nity who made no end of appealing un-
 to him, to give sentence in that matter,
 for the which also he was to crave pardon
 of the Bishops &c. Lastly S. Atha-
 nasius reporteth that the Bishop Ho-
 sius, said to Constantine, (i) I beseech
 thee to cease, and remember thou art
 mortal &c. do not entermedle in Eccle-
 siastical matters, nor do thou command
 us in this kind, God hath committed
 to thee the Empyre, to us those things
 which concerne the Church &c. Take
 heede lest that drawing to thee those
 things which concerne the Church, thou
 be guilty of great crime &c. And a-
 gaine, who seeing him in decreeing to
 make himselfe the prince of Bishops, &
 to be president in Ecclesiastical iudge-
 ments, may not deservedly say, that he
 is that abomination of desolation which
 was foretold by Daniel?

(h)
 2. Reply part.
 2. P. 163.

(i)
 In ep. ad soli-
 tariam vitam
 agentes.

Concerning the Sacraments.

CHAPTER. 5.

S. Austin teacheth that the Sacraments do not only signify, but truly confer grace to the worthy receiver.

SECTION. I.

(k)
Fulke against
Purgat. p. 35.
Willet in his
Synopsis p. 415.
Perkins in his
reformed Ca-
tholicke . p.
294. 298. Ie-
wel in his de-
fence . p. 201.

(l)
Tom. 9. in
Iohn tract. 80.
versus finem.

(m)
Tom. 7. 1. 4.
de Bapt. cont.
Don. c. 24.
post init,

Though (k) Protestants vsually teach, that Sacraments do signify grace, but not confer it: yet S. Austin with vs Catholickes teacheth the contrary saying, (l) from whence is that so great vertue of the water, that touching the body it washeth the heart, but the word working it? &c. Clenfing therefore would not be attributed to the liquid and slippery element, if it were not added in the word. And he pro- ueth by example of Circumcision, the force of Baptisme to children though they want faith, saying, (m) The Sacrament of it selfe was of great force.

But

But this doctrine is so clearly *S. Austines*, that *Luther* answereth to *Cochlaus* his objecting of *S. Austin* in this manner, (n) But if there be any of the Fathers who have thought the Sacraments to iustify by their own vertue, though it be *Austin* as *Cochlaus* contendeth, I nothing care, they are the sayings of men. Agreeably to which also writeth *Caluin*, (o) peradventure those immoderate commendations of the Sacraments which are read in the ancient writers, as that of *Austin* &c. haue deceived those miserable Sophisters.

And whearas (p) Protestants do further teach that the Sacraments of the old law are equal in force to ours, *S. Austin* with vs to the contrary auoucheth that (q) There are some sacraments geuing saluation, others promising the Sauiour; the Sacraments of the new Testament geue saluation, the Sacraments of the old Testament promise the Sauiour. A saying so pregnant against Protestants that if we beleuee (r) *Musculus* it was spoken inconsiderately

(n)
Lib. cont.
Cochlaus.

(o)
Lib. 4. Instit.
c. 14. sec. vlt.

(p)
Willer in his synopsis. p. 418.

(q)
Tomin. 3. in
Psalm. 73. multa
ante med.

(r)
Loc. com. p.
299. and see
Caluin. l. 4.
institut. c. 14.
sec. vlt.

(s)
 Lib. 4. instit.
 c. 15. sec. 7.
 And see
 Chemaltius
 examen. part.
 2. p. 38.

consideratly by *Austin*. Yea saith *Caluin*, (s) Let it trouble no man, that the *ancient Fathers* strue to make a difference betwene the one and the other, their authority ought not to be such as to shake the infallibility of Scripture &c. Neither is that quicke of *Austin* to be approued, that by the Baptisme of Iohn sinnes are forgiven in hope, but by the Baptisme of Christ sinnes are forgiven indeede.

S. *Austin* teacheth that certaine of the Sacraments do imprint a Character or marke in the soule of the receiuer.

SECTION. 2.

(r)
 Sinophs. p.
 419. and vpon
 the 113. Psal.
 p. 91.

THough D. (r) *Willet* with other Protestants utterly deny al such Character, yet S. *Austin* auoucheth the same, comparing the Character imprinted in the soule by certaine Sacraments with the external marke or Character used in warfare

warfare, saying, (u) *when a man is set at liberty and punished, is that Character renewed, or rather being knowne, is it not allowed? Do Christian Sacraments lesse inhere then this corporal marke seeing we see that the very Apostataes do not want Baptisme. But S. Austin is so cleare in this point that D. Conel approueth the same in S. Austin against the Puritans saying, (w) you scof at the word Character, as if there were no stampe at al which made a difference betweene the Cleargy, and Laity &c. S. Austin was the first that vied that word in this sense, and no doubt of it, there is in Baptisme that märke stamped vpon vs &c. This forme, figure, impr.ression, or Character, is called indeleble, because that is not to be reiterated, from whence it cometh, that the Character of order is an actiue power &c. And the answerable doctrine of the thing though not of the word, is so certainly taught by M. (x) Hooker, that M. Willet doth therefore charge him with teaching that, (y) There is in orders geuen an indeleble Character.*

S. Austin

(u)

Tom. 7. l. 2.
cont. epist.
Parmen. c. 13.
post med. tom.
7. l. 6. de
Bapt. cont.
Don. c. 1.
tom. 9. in
Ioan. tract. 5.
& 6. tom. 71.
cont. lit. Pa-
til. l. 2. c.
vlt. tom. 7.
cont. Crescon.
l. 1. c. 30.
tom. 9. tract.
5. in ep. Ioan.
tom. 2. ep. 13.
post med. et
ep. 50. 104.

(w)

Defence of
Hooker, art.
13. p. 91.

(x)

Eccles. pol. l.
5. sec. 77. p.
118.

(y)

Meditation on
the Psal. 122.
p. 91.

S. Austin teacheth that there are
seven Sacraments.

SECTION. 3.

(a)
Willet in his si-
nopsis p. 423.

(b)
Tom. 8. in
Psal. 103.
Conciones. 1.
ante med.

(c)
Tom. 7. cont.
lt. Petil. 1. a.
c. 104. circa
med.

C Concerning the number of the
Sacraments, which Protestants
(a) generally teach to be but two,
although S. Austin had no special
occasion given him to write pur-
posely of their certaine number, yet
by that which he writeth casu-
ally and but *obiter*, as by way of o-
ther discourse, he signifyeth his o-
pinion to be far different from Pro-
testants. Behold (saith (b) he) the
gistes of the Church, the giste of the
Sacraments, in Baptisme, in the Eucha-
rist, in the other holy Sacraments, what
a giste is it? The (c) Sacrament of
Chrisme in the kind of visible signes is
sacred, euen as Baptisme is selfe. In
like sort comparing Baptisme, with
order, and prouing that orders once
receiued cannot be lost, no more
then Baptisme, he saith, for both
are

are (d) Sacraments and with certaine consecration both are given to man, that when he is Baptised, this when he is ordered &c. And againe, If both be Sacramentes, which none doubteth of, why is that lost, and this not? Neither Sacrament must be injured. Yet further, (e) If &c. by a sinner Sacraments are not celebrated, how doth God heare the motherer praying, either over the water of Baptisme, or over the oyle, or over the Eucharist, or over the heades of them upon whom handes are imposed. And that S. Austin thought the same concerning Matrimony, Penance, and Extreme unction, shal be showed hereafter in their proper places.

Ad only hereunto, that S. Dionysius the Areopagite, in his writings confessedly auncient to S. Austin, doth no lesse confessedly according to Luther (h) and D. Humfreyes acknowledgements, mention fixe Sacraments, and S. Ciprian also casuallly mencioneth five, as (i) Chemnitius is forced to confesse: Having no other answere therto, but only

(d)

Tom. 7. cont.
epist. Parmen.
l. 2. c. 13. ante
med.

(e)

Tom. 7. de
Baptis. cont.
Don. 1. 5. c.
20. post med.

(h)

Tom. 2. Wit-
tenberg. de
captiv. Babil.
fol. 84. Humf.
in Iesuit. part.
2. p. 519.

(i)

Examen. part.
3. p. 7.

pretending without al prooffe that this sermon is forged and none of *Ciprians*; whereas the booke, *de operibus Cardinalibus Christi*, (whereof this sermon *de ablutione pedum*, and the other *de cena Domini*, are parcels) is dedicated to *Cornelius Bishop of Rome* in *Ciprians* time and to whom *Ciprian* him selfe wrote, *l. 1. ep. 1. & 3.* in so much as *Erasmus* in his *Annotations* annexed to *Ciprians* workes, affirmeth it to be, (k) the worke of some learned man of that age. And *M. Fulke* acknowledgeth that, (l) The author (thereof) was not in time much inferior to *Ciprian*.

(k)
Upon the folio.
287.

(l)
Against Rhem.
Test. in 1.
Cor. c. II. v.
20. sec. 6.

S. Austin teacheth that the Sacramentes are to be administred with the signe of the Crosse.

SECTION. 4.

(m)
Tom. 9. in E.
vang. Ioan.
tract. 118.
prope fin.

Directly contrary to al *Peritans*, and the more vsual practise of Protestants *S. (m) Austin* teacheth that,

that, *unlesse the signe of the Crosse be applied, whether to the foreheades of the beleeuers, or to the water wherewith they are regenerated, or to the oyle wherewith they are annointed, or to the sacrifice wherewith they are nourished, none of these are rightly administred.* And the like he teacheth in sundry (n) other places. In so much that the Centuristes recyting and reprocuing this fore alledged sentence, affirme thereof that, (o) *superstiosose loquitur, he speaketh superstitiously.* And D. Fulke acknowledgeth that, (p) *Indeede S. Austin in Iohn. Tract. 118. saith, that the signe of the Crosse was a ceremonie used in al the Sacramentes which if it were not used, nihil eorum rite perficitur, nothing is performed or done according to the rite or custome.* with whom agree other Protestants, reprocuing S. Austin for this Catholicke doctrine of the *signe of the Crosse.* And yet S. Chrysostome (living together with S. Austin) geueth like testimony for the Greeke Church saying, (r) *al thinges which helpe to our*

Q 2

saluation

(n)

Tom. 10. de
tempore. ser.
181. c. 3. fi-
ne. tom. 10.
serm. 19. de
Sanctis. fine.

(o)

Cent. 5. c. 6.
col. 657.

(p)

Against Rhem.
Test. in 1.

Cor. 11. v. 3
34. p. 532.

(q)

Burges in Co-
uels answere
to him. p.

136. Puritanes
in their treatise
of the signe of
the Crosse. p.

21.

(r)

In Mathæum.
Hom. 55. post
med.

saluation are perfected by the Crosse, for when we are regenerated the Crosse of our Lord is present, when we are nourished with the most sacred meate, when wee take Orders, euery where and alwaies that ensigne of victory is at hand.

Concerning Baptisme.

CHAPTER. 6.

3. Austin teacheth that Baptisme taketh away all sinnes, both original and actual.

SECTION. 1.

FOR the obtaining of the grace geuen by Baptisme, S. Austin agreeably with our Catholicke schoole men requireth fit disposition: In so much that (s) *Danaus* hauing receyted the effectes of Baptisme, affirmeth that, the scholemen say, these are to be understood of those, who put no bar (or hinderance) to the effectes

(s)
Hagoges Christiana, part. 4.
c. 28. p. 519.

effectes of Baptisme, but it is (saith he) an obscure speech, though Austin. c. 23. ad Bonifacium, saith, obicem ponere. Now this bar supposed to be removed S. Austin teacheth, that, (t) Baptisme washeth away all finnes, all altogether, of doedes, wordes, thoughtes, or original. And the like he hath in (u) sundry other places so expressly, that the (w) Centuristes, and (x) Chemnizens, do alledge his sayinges, and confesse his iudgement in our behalfe.

S. Austin teacheth that concupiscence remaining after Baptisme is not sinne.

SECTION. 2.

IN regard of this plenary remission of sinne, S. Austin consequently further teacheth that (a) concupiscence is not now sinne in the regenerate. And againe (b) concupiscence in children Baptised is free from guilt, it is left for the combate. But this doctrine

(c)

Tom. 7. contr. duas epistolas Pelag. l. 3. c. 3. circa med.

(u)

Tom. 9. de Symbolo ad Catechum. l. 3. c. 10. initio.

Tom. 7. de pecc. orig. c.

40. tom. 8. in Psal. 50. ante med. Tom. 7.

contra Iulian. Pelag. l. 6. c.

5. tom. 8. in Psal. 118. (w)

Cent. 5. c. 4. col. 368. &

516. & 1133. (x) Examen.

part. 2. p. 38.

(a)

Tom. 7. de nuptiis et concupis. l. 1. c. 23. prope initium.

(b)

Tom. 7. de pecc. mer. et remis. l. 1. c.

4. initio

4. initio. et
cont. Iulian.
Pelag. l. 6. c.
5. prope fin.
cont. duas ep.
Pelag. l. 1. c.
13. tom. 5.
de ciuit. Dei
l. 1. c. 24. fin.
(c)
Institut. l. 3.
c. 3. parag.
10.

(d)
Loc. com.
part. 3. in his
Theses thereto
annexed. fol.
18. b. parag.
10.

doctrine is so confellessly S. *Austins*
and the other Fathers, that *Caluin*
saith therof (c) it is not needful to search
much, what here the auncient Fathers
thought, when *Austin* alone may suffice
therio, who haith gathered with fidelity
and great diligence al their opinions,
therefore let the readers take from him,
if they wil haue any certainty of the sense
(or meaning) of antiquity, but be-
twene him and vs this difference may
seeme to be, that he &c. dareth not
cal that disease (of concupiscence) sinne,
but &c. teacheth it then at length to be
sinne, when to the (first) conceiuing or
apprehension either deede or consent fol-
loweth. with whom agreeth *Chem-
nitius*, who speaking of our concu-
piscence saith, (d) *Austin* began to dis-
pute, that it was not properly sinne, but
so called by a figure &c. which (if we
wil belecue *Chemnitius*) was spoken
incommodiously.

3. *Austin teacheth that children dying unbaptised are not saved.*

SECTION. 3.

THought it be now an ordinary opinion among (e) Protestants that children borne of faithful parents dying without Baptisme may be saved, whose cruel and yncharitable practise herein is ouer frequent and answerable: yet S. *Austin* ioynly with our now Roman Church teacheth the very contrary saying, (f) *If thou wilt be a Catholicke, do not beleene, do not say, do not teach, that children dying before they be Baptised, can come to forgiuenes of original sinnes.* And (g) *whosoever saith that children shal be reuiued in Christ who dye whithout participation of this Sacrament, this man truly contradicteth the Apostolical preaching, and condemneth the whole Church &c.* So generally receiued was the doctrine hereof in his time. Lastly, he teacheth, that though

(e)
Carthwright in
Whitguistes
defence. p.
516. Dilling-
ham in his di-
spat breuis de
Symbo. p. 4.
5.

(f)
Tom. 7. de a-
nima et eius o-
rigine. l. 3. c.
9. initio. tom.
10. de verb.
Apost. ser. 14.

(g)
Tom. 2. ep.
28. ad Hieron.
multo post
med.

(h)
Tom. 7. de
pec. mer. et
remiss. l. 1. c.
16. initio.

(i)
In Whitguists
defence. p.
522.

(k)
Ibidem. p.
516.

(l)
Bullinger his
Decades in en-
glish. dec. 5.
ser. 8. p. 1049.
Musculus, loc.
com. c. de Bap-
tism. p. 308.
Dillingham de
Symbo. p. 4.
5. The Cen-
turistes. cent.
5. c. 4. col.
379.

(m)
In resp. ad aet.
collog. Mon.
isibel. part. 2.
p. 143. and
see Whitguists
defence, tract.

l. p. p. 522. 523.

though (h) it may truly be said, that
children dying without Baptisme are to
be in damnatione omnium mississima, in
the easiest state of damnation, yet he de-
ceiveth and is deceived, who teacheth
that they are not to be damned. Now
these sayings are so vniwearable
in S. Austin that M. Carthwright
confesseth that (i) Austin was of minde
that children could not be saved without
Baptisme: for which he ouer boldly
chargeth him with (k) absurdity.
Sundry other (l) Protestants ac-
knowledging and reprobuing like-
wise in him the same doctrine.

Now in regard of this so absolute
necessity of Baptisme vnto children,
S. Austin is confessed to teach, that
in case of necessity it is lawful for
the Laity to Baptise, for thus writeth
(m) Beza, whereas Austin writeth to Par-
men. l. 2. c. 13. that he knoweth not
whether the Baptisme which a Lay person
&c. enforced upon necessity (of the
child) perishing doth administer, is pious-
ly to be reiterated, is a blenish (or error
in S. Austin saith Beza.

S. Austin

Concerning the real presence, or Sacrament of the Eucharist.

CHAPTER. 8.

8. Austin teacheth the real presence of Christes body and bloud in the Sacrament of the Eucharist.

SECTION. 1.

Tough the opinions of Protestants in this waightiest point of religion are knowen to be many, and those very diuers and distracted amongst themselves, yet *S. Austin* most conformably to the Roman Church teacheth and beleueth the true and real presence of Christes sacred body and blond in the Sacrament: for writing vpon those wordes of the Psalme, *he was caried in his owne handes*, he demaundeth, saying, (c) *Brethren how can this be done? In man who vnderstandeth it? for who is caried in his owne handes? A man*

S

(c)
Tom. 8. in
Psal. 33. concione. 1. vers. 10. & scilicet concione. 2. et ante expositionem Psalmi.

may be carried in the handes of others, in his owne handes no man is carried: How this may be understood in David according to the letter I find not, but in Christ I finde it, for Christ was carried in his owne handes, when commending his owne body he said; This is my body, for then that his body was carried in his handes. Here note that these wordes, were carried in his handes (according to S. Austin) are literally vnderstoode of Christ carrying his body in his handes at the last supper, when he gaue the Sacrament to his Disciples. Yea this saying is so vnanswearable that the Protestant (d) *Hospinian* vndertaking to set downe the hiperbolical phrases of the Fathers, doth among others for such place this now saying of S. Austin.

(d)
Hist. Sacram.
part. 1. l. 4.
p. 292. 293.

In like sort doth he affirme that the Communicants do receiue bloud contained in the Cup, no lesse truly then it was contained in the cup of the old Testament; for whereas *Urbicus* held, that the old Testament

was so changed, as that the beast
gaue place to bread, and bloud to
the Cup, S. Austin recyteth and
reproueth his opinion saying, (e)
this vrbicus affirmeth old thinges so
to be chaunged, that in Christ a beast
should geue place to bread &c. bloud
to the Cup &c. he affirmeth a beast so
haue geuen place to the bread, as not
knowing, that the euen the bread of propo-
sition was accustomed to be placed vpon
the table of our Lord, and that now him
selfe doth recite part of the body of the
immaculate Lambe, he affirmeth the
bloud to geue place to the Cup, not re-
membring that now him selfe receiveth
bloud in the Cup, therefore how much
better and more fitly might he affirme
old thinges to haue passed, and new
thinges so to be made in Christ that the
Altar should geue place to the Altar,
sword to the sword, fire to fire, bread
to bread, a beast to a beast, bloud to
bloud: Affirming so that for the
bread of proposition in the old law, we
now haue the bread of life, for their
then sheepe, the now Lambe of God,

(e)

Tom. 2 in ep.
86. ad Casul.
post mod.

(f)
 Tom. 4.
 quest. in Le-
 uit. quest. 57.
 prope fin.

(g)
 Serm. de cena
 Domini. multo
 ante med.

and for their then blond of brute
 beastes, the now blond of Christ. To
 which purpose he further saith, *The*
people (f) (of the old law) were pro-
hibited from the blond of the sacrifices
which were offered for sinnes, but now
by those sacrifices this one sacrifice is sig-
nified, by which is made true remission
of sinnes, and yet not any is prohibited,
not onely for taking for nourishment (of
the soule) the blond of this sacrifice,
but rather those which wil haue life are
exhorted to drinke it. According to
which also saith S. (g) Ciprian, The
doctrine of this Sacrament is new &c.
Christ being the teacher, this doctrine
was first made knowne to the world, that
Christians should drinke blond, the
drinking wherof the authority of the old
law did most strictly forbid, for the law
prohibiteth drinking of blond, the Gospel
commandeth that it be drunke.

3. *Austin teacheth that the very wicked do truly receive the body of Christ.*

SECTION. 2.

S *Ainēt Austin affirmeth that, (h) It was the body and blond of our Lord euen unto them to whom the Apostle said, he that eateth unworthily eateth iudgement to him selfe. Againe, (i) Let vs not eate the flesh of Christ and the blond of Christ onely in the Sacrament, which many euil men do, but let vs eate it to the participation of the spirit: And elsewhere he mencioneth the whicked, (k) who eate and drinke his body in the Sacrament: Now in these two last places, by his thus adding these wordes, in sacramento, in the Sacrament, he doth in preuention of our aduersaries vsual answere, that by the body is ment the Sacrament of his body, most directly to the cōtrary distinguish the body from the outward Sacrament. In which doctrine he is so ful*

(h)

Tom. 7. de Baptismo.
cont. Don. 1.
s. c. 8. post med.

(i)

Tom. 9. in Euang. Ioan.
tract. 27. ver.
sus fin.

(k)

Tom. 7. cont.
lit. Petil. l. 2.
c. 55. fine.

(l)

Tom. 7. cont.
Fulgent. Do-
nat. c. 6. cir-
ca med.

(m)

Tom. 2. ep.
162. versus
finem.

(n)

Compend.
theol. 1. r. c.
8. p. 237.
238.

(o)

Scripta Angli-
cana. p. 679.

so ful that he affirmeth that, (l) The traitor Iudas receiued the good body, and Simon Magnus the good baptisme of Christ. And he doubteth not to say further that, (m) Our Lord suffered Iudas to receiue amongst the innocent Disciples (*quod fideles norunt*) *pretium nostrum*, our price (or ransome) which the faithful know. This doctrine is so vndenyable in S. Austin, that the Proest. (n) Echarius, alledgeth diuerse of these sayinges to this very purpose of wicked mennes real receiuing of Christes body. And Bucer saith, (o) How often doth Austin write that euen Iudas receiued the very body and bloud of our Lord.

3. *Austin teacheth that great care is to be used lest any part of the Sacrament do fall upon the ground: And that it is to be received fasting; Besides which, he also teacheth and alloweth the use of holy bread now used by Catholikes.*

SECTION. 5.

VV *What great care do we observe (saith S. (p) Austin) when the body of Christ is ministered unto vs, that nothing thereof do fall out of our handes upon the ground: In which he is so cleare that this doctrine is acknowledged in him by the Prot. (q) Crastovius. And yet with him agreeth herein (r) S. Civil, saying, Take heede lest any thing of it fall from thee &c. As also (s) Tertulian writing, we take it greuously that any thing of our Chalice or bread do fall upon the earth. And the same is likewise*

(p)
Tom. 10. l. 1.
50. homil.
hom. 26. post
init. And see
serm. ad Infantu-
tes.

(q)
Praxis de Ce-
remoniis. sec.
13. p. 10.

(r)
Catech. 5.
prope. fin.

(s)
Lib. de Cor.
mil.

(c)
Rom. 13. in
Exed.

(u)
Against Sym.
bolising. part.
1. p. 148.

(x)
Apostolism. de
Eucharist. fol.
230.

(y)
Lib. ep. Suing.
et Oecol. p. 2
690.

(z)
Reioynder to
Bristow, and
answeare to
Sanders p. 687.

(a)
Tom. 2. ep.
118. c. 6. an-
te med.

(b)
Hist. sacram.
part. 1. p. 48.

(c)
De Apost. tra-
dit. part. 3. l.
3. col. 824.

wise taught by (u) *Origen*. For which their doctrine and reuerence towards this most holy Sacrament, they are confessed and reprov'd by the Protestant writers (u) *Parker*, (x) *Vadian*, (y) *Oecolampadius*, and (z) *Fulke*.

In like sort concerning the receiuing of this Sacrament fasting, it is so evidently taught by S. (a) *Austin*, that (b) *Hospinian* confelleth that *Austin* clearly signifyeth this fast to be an Apostolical tradition, and therefore necessary to be obserued, for he saith, It pleaseth the holy Ghost, that in honour of so great a Sacrament, our Lords body should enter into the mouth of a Christian before other meates. which practise was so general also in the greeke Church, that *Hammelmannus* affirmeth that (c) *Theophilus* accused *Christome* vnder this rule, that he debarred not from the Sacrament of the Eucharist, those that were not fasting &c. but *Chrysost.* taking this for a greivous crime doth greatly excuse him selfe in his Epistle &c. in these wordes, If this be

trine,

S. Austin teacheth sundry ceremonies of Baptisme now used in the Roman Church.

SECTION. 4.

First then he teacheth that, (n) the water being consecrated in the name of Christ is signed with his Crosse, and that, (o) with this signe the font of Baptisme is sanctified: which consecratio of the water is taught by S. (p) Ciprian saying, the water ought to be clesed and sanctified first by the Preist. And by S. (q) Ambrose in these wordes, when the water of saluation shalbe consecrated with the mystery of the Crosse &c. S. (r) Austin also teacheth, the exorcisme of Infants from the Churches annient rite, or custome; as also their Exuflation: of both which, speaking of Iulianus he saith, (s) He haith accused of greivous crime the most ancient tradition of the Church, whereby, as I haue said, children are exorcised and breathed upon And

R

speaking fin.

(n)

Tom. 10. in
l. 50. homil.
hom. 27. mul-
to antemed.

(o)

Tom. 10. de
tempore serm.
181. c. 3. pro-
pe fin. & ser.
19. de sanctis.
prope finem.

(p)

Lib. 1. c. vlt.
ante med.

(q)

De mister.
init. c. 3. post
med. and Aug.
tom. 9. in
loan. Tract.
118. prope fin.

(r)

Tom. 3. ep.
105. ad Sixtū.
versus fin.

(s)

Tom. 7 de
nup. et concup.
l. 3. c. 39.

(t)
 Rom. 7. cont.
 Iul. Pelag. 1.
 6. c. 5. post
 init.

speaking to Iulianus him selfe saith
 (t) Thou wert to be blown out of the
 whole world, if thou wouldest contradict
 this exufflation, wherewith the prince of
 the world is cast out of children.

(u)
 Tom. 9. in E-
 uang. Ioan.
 tract. 44. post
 init.

In like sort concerning Annoying
 before Baptisme he further saith, (u)
 He is annoyed but not yet washed &c. It
 is not sufficient for the Catechumens
 that they are annoyed, let them hasten
 to washing (or Baptisme.) Of this

(x)
 2. Reply, part.
 2. c. 4. p. 126.

Catharicte confesseth that, (x) An-
 noying in Baptisme was as general &
 of as long continuance as the Crosse,
 for bring in Africke in Tertulianstyme,
 it spread it selfe into the east and west
 Churches.

(y)
 Tom. 10. de
 tempore. ser.
 116. prope fin.
 And tom. 9.
 de Symbol. 1.
 1. c. 1. & 1. 3.
 c. 1.

Concerning Abrenunciation, and
 Godfathers to Infants, S. Austin affir-
 meth that, (y) The Godfathers an-
 sweare for them that they renounce the
 Devils, his promises, and works. And
 that (z) They answer in the childes
 behalfe to several interrogatories;
 mentioning (a) withal the vse of
 spittle.

(z)
 Tom. 2. ep.
 23. ad Romif.
 post med.

(a)
 Tom. 9. in E-
 uang. Ioan.
 tract. 44. post
 init.

In like manner as touching Crinal
 immersion

immersion, S. Austin saith, (b) The mystery of the Trinity is also shewed in the Sacrament of Baptisme, whiles the old man is thrice drowned. This ceremony is further mentioned by (c) Tertulian, S. Basil, S. Cyril, and S. Chrysostome, which being afterwards misapplied by the Arians to the signifying of three several natures in the three persons (as S. (d) Gregory recordeth) one immersion was therupon in some Churches (e) established.

To conclude, al these ceremonies of Baptisme are so clearly set downe and taught by S. Austin, that the (f) Centurie writers do particularly and at large record and dislike the same: of which also saith (g) Daneus, so Austin and some Fathers thought, that they were Apostolical traditions, which they beleevued to be most ancient, but without ground, saith Daneus.

(^h)
Tom. 10. de
tempore. ser.
201. post med.

(ⁱ)
De coena mi-
litis. Basil. de
Spir. Sanct. c.
27. Cir. Ca-
tech. 2. Chri-
stost. hom. 24.
in Ioan.

(d)
Lib. 2. ep. 41.
ad Leandrum.

(e)
Concil. 4. To-
letan. c. 5.

(f)
Cent. 4. c. 6:
col. 415. 417.
418. 419. &
Cent. 5. c. 6.
col. 652. 657.

(g)
Resp. ad Tom.
2. Bellar. p.
281.

Concerning the Sacrament of Confirmation.

CHAPTER. 7.

C Concerning Confirmation S. Austin writeth that the water therof is oyle or Chrisme. (h) Spiritual unction (saith he) is the holy Ghost him selfe, whose Sacrament is in the visible unction. (i) we are now annointed in the Sacrament. And, (k) The visible oyle is in the signe, the invisible oyle is in the Sacrament. Againe, (l) God haith annointed him with the holy Ghost, not with the visible oyle, but with the guift of græce, which is signified by the visible oyle wherewith the Church doth annoyle those that are baptised. This doctrine is so clearly S. Austines, S. Hieromes, and S. Ambroses, that Danæus reproueth them in his answeare to Bellarmine, obiecting the same Fathers saying (m) Ambrose saith ouer much his Siricius and the Roman Bishopes, who brough forth

(h)

Tom. 9. in sp.
Ioan. tract. 3.
ante med.

(i)

Tom. 8. in
Psal. 26. in
præfat. enar-
rat. 2. propo-
sin.

(k)

In Psal. 44.
circ. med.

(l)

Tom. 3. de
Trinit. l. 15. c.
26. post init.

(m)

Resp. ad tom.
d. c. 6. p. 452.

forth that Confirmation. Therefore what
 &c. Ambrose writ, it is to be attributed
 to his error or favour towards the Pope
 of Rome, not to the truth; Hieromes
 sentence against the Luciferians, corrup-
 teth the place of the 8. chapter of the
 Actes; Austin was overwhelmed with
 the error or shipwracke of his age. So
 general was the doctrine hereof in
 S. Austines time, for which also S.
 Ciprian is reproved by (n) Hammel-
 mannus.

This *Chrisme* according to S. Au-
 stin was onely to be consecrated by
 a Bishop; In so much that the 3.
 Carthage Councel (wherat S. Austin
 was present and subscribed) decreed
 that, (o) A Priest should not conse-
 crat virgins without acquainting the Bishop
 & should neuer hallow *Chrisme*. A Ca-
 non so plaine in our behalfe that O-
 sfander censureth it to be (p) super-
 stitious ambition, and ambitious supersti-
 tion, and yet the answerable doc-
 trine of the other Fathers herin is re-
 ported by the (q) Century writers.

Yea S. Austin expressly calleth it

a Sa-

(n) De tradit. A-
 post. col. 773.
 774. 775.

(o) Can. 36. and
 see concil. 2.
 Carthag. c. 3.

(p) Cent. 4. l. 4.
 c. 24. p. 529.

(q) Cent. 4. col.
 865. 869.

503. 1274.

(r)
Tom. 7. cont.
lit. Petil. l. 2.
c. 104.

(s)
Ministers of
Lincolne diocesse
in their a-
bridg. p. 41.

(t)
Tom. 7. de
Baptismo.
cont. Don. l.
3. c. 16. ante
med.

a Sacrament, laying, (r) *The Sacrament of Chrisme is in the kind of visible signes sacred, even as Baptisme is selfe.* These wordes are ouerplaine for our aduersaries to euade by saying that S. *Austin* here vsed the word Sacrament improperly or but in a general sense, except they will say the like of Baptisme, which would be ouer grosse. And we haue seene before, that S. *Austin* required the *signe of the Crosse* for the duly administering of this Sacrament. For which doctrine also the (s) *Puritans* reprocue *Tertulian*, *Ciprian*, & *Ambrose*.

This *Confirmatiō* S. *Austin* affirmeth to haue beene geuen with imposition of handes: The holy Ghost (saith (r) he) is said to be geuen by imposition of handes &c. but the holy Ghost by the imposition of handes is not now geuen as heretofore it was with temporal and sensible miracles confirming the same to the commendation of the faith now taught, and to enlarge the beginninges of the Church, for who now may expect that those

those upon whom handes are imposed for the obtaining of the holy Ghost, should suddenly begin to speake with tongues?

And againe (u) those who are strengthened with the imposition of handes and Chrisme, let them be admitted to the Eucharist. And whereas our (x) ad-

uersaries would escape by affirming that by this geuing of the holy Ghost was onely ment the miraculous giiftes of the holy Ghost, mentioned in the (a) *Actes of the Apostles*,

peculiar (say they) to those beginning times, S. Austin haith already here sufficiently answered the same,

and yet in further surplussage he writeth thus hereof, (y) *It is expected*

that those upon whom handes are imposed for the obtaining of the holy Ghost, that they speake with tongues, or when we impose handes upon these Infants, doth euery one of you obserue whether they speake with tongues? when you see that they do not, is any of you so peruerse (as Calvin now is) for to say that they haue not receiued the holy Ghost?

Now as concerning the effect of
this

(u)

Tom. 3. de Eccl. dog. c. 52. ante med.

(x)

Caluin institut. l. 4. c. 19. sec. 6. Carthwright. 2. Reply, part. 2. p. 233.

(a)

Cap. 8. 17.

(y)

Tom. 9. in ep. Ioan. tract. 6. post med.

this Sacrament which is the geuing of the *grace of the holy Ghost*, S. *Austin* and the other Fathers do so generally teach the same, that according to M. (z) *Hooker*, *The Fathers every where do impute vnto confirmation the giust or grace of the holy Ghost, not which maketh vs first Christian men, but when we are made such, assisteth vs in al vertue, armeth: vs against temptation and sinne.* And in this truth the Fathers are approued by D. (a) *Conel*, and by the Communion booke turned into latin, and printed at London by *Thomas Vautrele-rius*, Anno. 1574. In so much that the Protestants are herein reprehended by the (b) Puritanes.

(z)
Ecclesi. pol. l.
5. sec. 66. p.
170.

(a)
Modest exami-
nation. p. 192.

(b)
Nichols. in his
plea of the
innocent. p.
25. Ministers
of Lincolne di-
oces in their a-
bridgement. p.
76. Carth-
wright, in
Whitg. de-
fence. p. 726.

the let my name be blotted out of the booke of life. And the same Hammelmanns concerning this very point saith vnto S. (d) Austin, Although thou Austin affirmest that the Church al ouer the world obserueth this &c. yet I wil bring the contrary against thee.

(d)
Ibidem. c. 1.
815.

The same also is acknowledged by (e) Zepperns of S. Austin, who further there (f) recyteth sundry Fathers requiring like enioyned Chastity of married persons before their communicating.

(e)
De Sacramen-
tis. p. 803.
804.
(f)
Ibidem. p.
805.

Lastly concerning holy bread S. Austin writeth that, (g) Though that which the Catechumens receiue be not the body of Christ, yet it is more holy then the meates wherewith we are nourished: And that the Catechumen might not receiue the Sacrament (which S. Austin here calleth *corpus Christi*) appeareth by S. Austin in feueral (h) places. A truth so cleare that D. (i) Fulke answering therto, tearmeth it, A *superstitious bread* given in S. Austines time to those

(g)
Tom. 7. de
pec. mer. et
remis. l. 2. c.
26. prope init.

(h)
Ibidem. c. 2.
ad tom. 9. in
Joan. tract.
11. & 96.

(i)
Against He-
skins &c. l. 3.
c. 23. p. 377.

T. that

that were Catechumens, in steede of the Sacrament.

S. Austin teacheth that the Sacrament of the Eucharist is to be adored: and other Fathers teach that it is to be invocated; and that Angels are present in time of the sacrifice.

SECTION. 4.

THough al Protestants, Calvinistes, or Suinglians, do generally disclaime in the Sacraments adoration, yet *S. Austin* writing vpon that part of the Psalme, *Adore ye the foote-stoole of his feete*, doth by this foot-stoole vnderstand earth, and by earth the flesh of Christ, saying, (a) *Expounding what is the foote-stoole of his feete, he saith, the earth is the foote-stoole of his feete: I become doubtful, I feare to adore the earth, lest he condemn me which made the heauen and the earth. Againe I feare not to adore*
the

(a)
Tom. 8. in
Psal. 98. circa
med.

the foote-stoole of the feete of my Lord, because the Psalme saith vnto me, adore ye the foote-stoole of his feete. wauering I turne my selfe to Christ, because here I seeke him and I finde how the earth may be adored without sinne, how without sinne the foote-stoole of his feete may be adored. for he tooke of earth, carib, because flesh is of earth, and of the flesh of Mary he tooke flesh. And because he walked here in that flesh, and gaue vs that flesh to eat for our saluation, now none eateth that flesh but first adoreth it. It is found how such a foote-stoole of the feete of our Lord may be adored, and not onely we may not sinne by adoring, but sinne by not adoring &c. Therefore when thou doest bow downe & prostrate thy selfe to euery earth, do not behold it as earth, but as that holy one whose foote-stoole it is which thou adorest, for, for him thou doest adore. Now whereas D. Bilson answereth hereunto that (b) It is eaten with the spirit, adored with the spirit, yea the very eating of it is the adoring of it, S. Answer directly to the contrary distin-

(b)
His true difference. part. 4.
P. 536.

guisheth eating from adoring, & maketh (as we do) adoring in priority to eating, saying, *no man doth eat that flesh before that he adore it.* Teaching withal there yet further, our adoring thereof not onely in spirit, but also by external bowing downe & prostration: And al this not as to his body or flesh present to vs alwaies after one and the same manner in heauen, but as in regard of the diuersity of time and place vpon often celebration) *ad terram quamlibet*, euen to euery earth, or consecrated host which we be should. And in further discouery of this shift, *S. Austin* maketh further frequent mention of adoration euen in the vnworthy: for speaking of the rich proud men who do vnworthily receiue, acknowledgeth yet their external adoring, saying therof, (c) *Al the rich men of the earth haue eaten and adored, the rich men of the earth haue eaten the body of their Lords humility, yet they are not filled to imitation as the poore, but yet they haue adored*

(c)!
 Tom. 8. in
 Psal. 21. con-
 cione. 1. pro-
 po fin.

adored. And againe, (d) They are brought to the table of Christ and receive his body and blood, but they only adore, they are not filled, because they do not imitate &c. They come to the table, they eare and adore, but they are not filled, because they do not hunger & thirst iustice. This doctrine of Adoration is so plainly S. Austines that (e) Bucer confesseth that Austin writeth in many places that the body and blood of our Lord is to be honoured and received in the visible signes.

In further explication of S. Austines beleefe in this so material a point of faith, the answerable sayings of the other Fathers are very pertinent, as namely of S. Ambrose, S. Chrysostome, S. Nazianzen, and S. Basil, al of them living in S. Austines age, and by him highly (f) commended. S. Ambrose then (as heretofore did S. Austin-) (g) saith, by the footstoole is understoode the earth, and by earth the flesh of Christ, which we also at this day do adore, not mystically or in a mystery, but in mysteries &c.

(d)

Tom. 2. ep.
120. ad Romanos
120.

(e)

Scripta Anglicana. p. 678.

(f)

Tom. 7. contra
Iulian. Pelag.
1. 2. c. 2. 3.
4. 10.

(g)

De spiritu
sancto. 1. 3. c. 12.

&c.) in the mysteries of the external elements of the Sacrament. Euen as S. Austin in like manner is confessed by Hospinian to say, (h) we do truly honour in the forme of bread and wine which we see, thinges invisible, that is to say, flesh and blond. S. Chrysostome accordingly writeth, (i) I wil shew thee upon earth (and therefore not in heauen onely) that which is worthe of greatest honour &c. the kingly body in heauen is now set before thee on earth to be seene &c. And that which is the cheifest and principal of al, thou dost not onely see it upon earth, but thou touchest it, and not onely touchest it, but thou eatest it &c. And againe, (k) This body did the wise men worship in the manger &c. And with feare and much trembling adored it: Let vs therefore imitate those strangers &c. Thou seest it not in the manger, but upon the Altar, not a woman houlding it in her armes, but the Priest present. Yea S. Chrysostome admonisheth vs to pray vnto it, saying, (l) We do not in vaine celebrate the memory of the

(h)
Hist. sacram.
part. 1. l. 5.
p. 533. & see
Gratian di-
stinct. 3. Nos
autem.

(i)
In 1. Cor.
hom. 24.

(k)
Ibidem.

(l)
In 1. Cor.
hom. 41.

of the deade at the holy mysteries, or come beseeching the Lambe lying there. Agreeable to which saith also S. Basil, writing in behalfe of vnwritten (m) Traditions; who haith left in writing the wordes of intocation whiles the bread of the Eucharist and the Cup of benediction is shewed?

And in regard of the body thus honoured on the Altar, S. Chrysostome further teacheth that (n) The Angels are present with the Priest, and that the place round about the Altar is filled for the honour of him that lyeth there, the Angels compassing it about with reuerence. And to preuent al vsual answere of figuratiue or excessiue speech, he further (o) cōfirmerh the same by a visiō therof toulde to him as from an old man to whom many reuelations were shewed. And (p) S. Ambrose saith, doubt not but that the Angel is present when Christ is present, Christ is sacrificed &c. S. Gregory Nazianzen, reporteth that his sister Gorgonia being diseased (q) prostrated her selfe before the Altar, and calling

(m)
De spir. sancto
c. 27.

(n)
De Sacerdotio.
l. 6. c. 4. &
hom. 1. de
verbis Isaie.

(o)
De sacerdotio.
l. 6. c. 4.
(p)
In c. 1. Lucæ.

(q)
Orat. 11. de
Gorgonia se-
rore.

ling upon him who is worshipped on it &c.
 O miracle (saith he) she presently received health. This place is so evident that D. Fulke (though evading what he may) is yet enforced to affirm ther of that, (r) *Gorgonia had the Eucharist on the Altar in great reverence, and peradventure not without superstition.* And *Hospinian* teacheth (s) *Gorgoniae fuit superstitious and wicked*, as though the miracle here shewed, or *Nazianzens* commending of her herin, would have beene for superstition. But this truth is so confessed in the Fathers of that age, that (r) *Cheminus* alledgeth at large the foresaid sayings of S. Austin, S. Nazianzen, and S. Ambrose, him selfe therupon concluding with *Luther*, that the *Eucharist* is *Sacramentum venerabile & adorabile, A venerable Sacrament & to be adored.* In so much that *Cheminus* saith of him selfe and other (u) *Lutherans*, by such external confession (of the Sacraments adoration) we seporate our selves from the sacramentaries. And the very some is taught

(r)
 De successione
 Eccles. p. 230.

(s)
 Hist. sacram.
 part. 1. p. 477.

(r)
 Examen. part.
 2. p. 92.

(u)
 Ibidem. & p.
 94.

taught and confessed from the fore-
said Fathers by (x) *Chitraus* an other
Lutheran.

(x)
De Bapt. et
Euchar. p.
472.

From this known adoration of
Christ vnder the Sacramental formes
of bread and wine, proceeded the
mistaking of the *Heathen*, who (saith
S. (y) Austin) do beleue that we do
honour, insteede of bread and the Chalice,
Ceres, and *Bacchus*. And why were
Christians thus charged to worship
Ceres, and *Bacchus*, for the sacramen-
tal bread and Cup, rather then *Nep-
tune*, or some other like for the wa-
ter in *Baptisme*, were it not in re-
spect of the honour peculiarly exhibi-
ted to the *Eucharist*, and not to
Baptisme.

(y)
Tom. 6. l. 10.
contra Faust.
Manich. c. 13.
post med.

In like sort wheras in regard of the
height of the mystery, & the foresaid
honor so exhibited the fathers of that
age were vnwilling to expose the ce-
lebratiō therof to the vnworthy eyes
of the *Catechumens*, wherof (z) *Be-
za* saith, *Most of the most auncient*
(writers) thought that *Christinorum
sacra*, the sacred mysteries or sacrifices

(z)
In ep. 8. p. 80.

of Christians were to be hid, not unlike to certaine mysteries of Ceres, in so much that they would not admit the Catechumens to behold them. As also they were unwilling to expose the same to the prophane scorne or misconceiuing of the Heathen, in so much as they therefore, and especially (a)

(a)
Tom. 8. in
Psal. 33. & in
Psal. 39. Tom.
10. in l. 50.
homil. hom.
41. tom. 5. de
ciuit. Dei. l.
10. c. 6. fine.
Tom. de verbis
Domini. infer.
46. tom. 9. in
Ioan. tract. 26.
tom. 2. ep.
161.

(b)
Tom. 2. ep.
43. prope init.
(c)
Ibidem. ep.
43. post med.

S. Austin professe to speake therof, not without special reseruatiō, as *Norunt fideles, the faithful know, norunt qui initiati sunt, they who are admitted (or professed) know*, and such like. Wherupon *Maximus* a heathen writer (though acknowledging (b) *one chiefe God without beginning* doth, in regard of this priuate celebration of the *Eucharist*, wherein (as he conceiued) *Christians saw and worshiped Christ their God*, present to them in secret places, demand to know from S. Austin, (c) *what God that is which you Christians challenge as proper to your selues, and dispo(e your selues to see him present in secret places?*

Now wheras Protestants do generally obiect that Pope *Honorius*, who lived

liued, *Anno Domini*. 1220. was the first that commanded or decreed the adoration of the Sacrament; the decree of (*) *Honorius* only being that, *The Priest should often teach his people that when at Masse the Host is eleuated, they should reuerently bow down*, this the rather most euidently proueth the the before general receiued doctrine and practise therof among the Clergy and only argueth the laye peoples then late beginning negligence in some places, and so far is this decree from al suspicion of innouation, that whereas the Roman Church had many then open aduersaries, no one of them yet chargeth this *Honorius* with innouation.

But to cleare *Honorius*, of the least suspicion herin, before him liued Odo (d) *Parisiensis*. *Anno*. 1175. who aduiseeth that, *The Laye people be often admonished, that whersoener they shal see the body of our Lord to be carried, forth with they bow their knees as to their Lord and Creator*. Before Odo liued *Algerus*, *Anno Domini*. 1060. who

V 2

saith

(*)

See cap. sane,
de celebratione
Missarum.

(d)

In Synodicis
constit. c. 5.
de sacram. Altaris.

(e)
De sacram.
Euchar. c. 3.

(f)
Cronicle. fol.
208.

(g)
Against He-
skins. p. 235.

(h)
De religione
Christiana. l.
4. c. 18. p.
340.

(i)
Abridgement
or, suruey of
Popery. c. 47.
p. 295.

(k)
Cronic. p.
451.

faith, (e) with this faith we adore the Sacrament as a diuine thing, we speake vnto it as a linely and reasonable thing, and pray; Lambe of God which taketh away sinnes haue mercy vpon vs, because we belene not that which is seere, but that which truly is, Christ to be there. About these times liued the heathen Philospher *Aueroes*, Anno. 1142. as witnesseth *M. (t) Couper*, who testifieth so abundantly the general practise of this adoration in his time, for which he deryded Christians, that the same is confessed & reported by *M. (g) Fulke*, and by *(h) Ramus*. In so much that *M. Surline* relateth that, *(i) Aueroes* of al religions accounted Popery to be most absurd, for that the Papistes worship a peece of a Masse cake for their God, & yet presently deuour him into their bellies. Before al these liued *S. Damascene*, whom *(k) Carion* chargeth, not onely with Transubstantiation, but withal placeth, the adoration of the reserued and eleuated bread within the second 500. yeares after Christ. Pra-

coring

torius (l) also not only telling how *Damascene* taught transubstantiation, but withal affirming that Anno. 735. Adoration of the bread followed it, as if *Christ* were there, saith he; wherto *M. (m)* Foxe addeth, that if *Honorius* did not (as we haue scene he did not) first begin the same the we cannot (saith he) find it out so come in by any other.

And do but now lastly obsetue that whereas *D. (n)* *Morton* doth particularly recyte al or most of these alledged premises, he doth yet in lieu of direct answer therto, shuffle them of with other extrauagant discourse, and deceipful comparing of phrases, answearing nothing at al to the acknowledged testimonies of *Odo*, *Algerus*, *Aueroes*, *Carion*, and *Pratorius*, al which do evidently proue the obserued practise of adoration, before the time of *Honorius* the 3. He also answareth nothing to that which is there inferred from the wordes of *Honorius* his decree prouing adoration to haue bene

(ly)
De sacramentis. p. 288.

(m)
Act. mon. p. 896.

(n)
Appeale. l. 4. c. 29. p. 366.

bene then before general. He likewise answeareth nothing to the foresaid and there cyted testimonies of *S. Austin*, *Ambrose*, *Chrisostome*, and *Nazianzen*, nor to *Chemnitius*, so alledging them. He trifleth about *Urban* the 4. who lived after *Honorius* the 3. He objecteth for authentical against vs, *Cassander*, a condemned nouelist, his alledged wordes yet being not against the *adoration*, but *circumgestation* of the Sacrament: and he finally endeauoreth to deceiue and sophisticate his reader from external *adoration*, to *adoration* improperly taken, by deceitful comparing of phrases, which course but admitted, no point of religion can be so plainly delivered, but may therby be euaded, seeing no word almost can be alledged which haith not somtimes by some of the Fathers, in some one or other matter and vpon other occasiō bene improperly vsed.

Wherefore I bouldly prouoke to the readers iudgement that none so
stupid

Aupid as hence discerneth not, that the knowen & vnanfwearable practise of this *Adoration*, perpetuated thus from before the obiected time to the contrary of *Honorius* the 3. to the foresaid confelled much more auncient times, without any nouel contradicted beginning therof in the meane time knowen, is a most sure and saife interpreter of the other foresaid sayinges alledged formerly in proof thereof from S. *Austin*, *Chrysostome*, and other the auncient Fathers of that age, and that as those Fathers did agree with the times following in semblable tearmes of *Adoration*, so likewise in one and the same intended truth and meaning therof: Then which what can be produced more conuincing and demonstratiue in prooffe of the *real presence*, which the said *adoration* doth necessarily suppose.

S. Austin teacheth that the Eucharist is a true and proper sacrifice, and that it is propitiatory even for the dead: And that it was offered upon Altars consecrated with oyle, and the signe of the Crosse.

SECTION. 3.

IN further prooffe of *S. Austines* professed doctrine concerning both *real presence*, and *adoration*, he affirmeth with vs the *Eucharist* to be a sacrifice according to the order of *Melchisadech*, exhibited of *Christes* body and blood offered. To which purpose he writeth, (o) *Those who reade know what Melchisadech brought forth, when he blessed Abraham, they are also partakers of it, they see the like sacrifice now to be offered to God al over the world.* Againe, (p) *Melchisadech bringing forth the Sacrament of our Lords table known to prefigure his eter-*

(o)
Tom. 6. cont.
aduers. leg. et
Prophet. l. i.
c. 20. post
init.

(p)
Tom. 3. ep.
95. ad Inno-
cent. post
quod.

mal

nal Priesthood. As also, (q) we see this sacrifice by the Priesthood of Christ according to the order of Melchisedech to be now offered to God in every place from the East to the west. This point of Melchisedeches sacrificing is so cleare in S. Austin that D. (r) Morton in his very objecting of him, yet acknowledgeth that S. Austin held that Melchisedeches offering was a sacrifice.

(q)

Tom. 5. de civit Dei. l. 18. c. 35. circa med.

(r)

Appeals. p. 166.

Now this sacrifice of the new Testament according to the order of Melchisedech, S. Austin teacheth to be the sacrifice of the body & bloud of christ saying most pregnantly of christ that; (s) Of his body & bloud he ordained a sacrifice according to the order of Melchisedech. As also (t) what more credible to speake; then that which pertaineth to the participation of this table, which the Priest him selfe the mediator of the new Testament exhibiteh according to the order of Melchisedech of his owne body and bloud; for this sacrifice haith succeeded to all the sacrifices of the old Testament. Again reporting,

(s)

Tom. 8. in Psal. 33. Con. 2. ante expositionem. Psal. post med.

(t)

Tom. 5. de civit. Dei. l. 17. c. 20. post med.

how

(u)
Ibidem. l. 22.
c. 3. ante med.

how (u) one whose house had suffered hurt by wicked spirits, requested a Priest to goe thither, wherupon (saith S. Austin) one went and offered there the sacrifice of the body of Christ, praying earnestly that that trouble might cease, (and) God forthwith taking pity, it ceased. And as here he calleth it the sacrifice of Christes body, so elsewhere he calleth it, the sacrifice of the mediator, saying, (x) It is not to be denied, that the soules of the dead are relined by the piety of their living friends, when the sacrifice of the mediator is offered for them. A saying also so plaine for Purgatory, that for such it is confessed and reiected by (y) Damascus. It is also called The sacrifice of our price or redemption, for S. Austin speaking of his mother Monica then deade, he saith, (a) when the sacrifice of our price was offered for her &c. And againe, (b) she desired that she might be remembered at thy Altar &c. where she knew the holy oblation to be geuen wherewith the band is cancelled which was against vs. He

(x)
Tom. 3. En-
chirid. c. 110.
initio.

(y)
In his Treatise
vpon S. Aust.
Enchirid. in c.
110. fol. 310.

(a)
Tom. 1. l. 9.
confes. c. 12.
circa med.

(b)
Ibidem. c. 13.
circa med.

calleth

galleth it also, (c) *The sacrifice of Christians, (d) which succeeded al the sacrifices of the old Testament: where of he also further writeth, that, (e) Those whom our Lord elensed from the leper he sent backe to the same Sacraments, that with the Preistes they might offer for them selues sacrifice, because the sacrifice which he would haue to be celebrated in the Church for them al, had not yet succeeded.*

S. Austin also auoucheth, that this sacrifice of Christes body and bloud is propitious or available for the soules in Purgatory, his wordes are, (f) *when therefore the sacrifices whether of the Altar, or of the Almes, are offered for al the deade that are Bapised, they are thankes-geninges for those that are very good, and they are propitiations (or sacrifices to appease Gods displeasure) for those that are not very euil:*

These wordes are so conuincing that (g) *Hutterus excusing Ciprians objected wordes of sacrifice for the deade, as to be but meant of the sacrifice of prayer, yet comming next*

(c)

Tom. 5. de elo-
uit. Dei. l. 8.
c. 27. ante
med.

(d)

See before
here at r.

(e)

Tom. 7. de
bapt. cont.
Don. l. 3. c.
vlt. prope fin.

(f)

Tom. 3. in
Enclaud. c.
110. post med.

(g)

De sacrificio
Missatico. l. 2.
c. 7. p. 525.
And see the
Centuissies.
cent. 5. c. 6.
after col. 674.

after to answere this place of S. Austin, in steede of al euacion it is so direct and plaine for external sacrifice for the deade, that as enforced he saith thereof, *In aeternum defendi non potest*, it can neuer be defended; And therefore immediatly after he prouoketh to the law and testimony of Esay. 8. 20. hauing affirmed before that, *In this present question (of sacrifice) Austin doth not agree with him selfe.* But S. Austin proceedeth yet further teaching this to be a tradition of the vniuersal Church, saying, (h) It is not so be doubted but that the dead are holpen by the prayers of the holy Church, and by the wholsome sacrifice, and Almes, which are geuen for their soules, that our Lord may deale more mercifully with them then their sinnes haue deserued. for the vniuersal Church obserueth this as deliuered from their forefathers, that those should be prayed for, and the sacrifice remembered to be offered for them who dye in the communion of the body and blood of Christ, when they

(h)
Tom. 10. de
verbis Apost.
serm. 32. c. 2.
initio.

they are remembered in their place at the time of the sacrifice &c. It is not to be doubted, but that these things do profit the dead, but such, who have so lined before their death, that these things might be profitable to them after their death. for such as doe without faith, which worketh by charity, and the Sacraments, in vaine are these workes of piety bestowed upon them by their friends &c. Therefore no new merits are obtained for the dead, when their friends do any good for them, but their owne merits going before, these are made to follow. Lastly his advice is that, as for such things which helpe the soules of the dead, as sacrifices, prayers, Almes, they bestow for them more diligently, instantly, abundantly which being dead in flesh not in spirit, they loue not onely carnally but spiritually: This place is so pregnant for our purpose that it is recyted, confessed, and reiected by (i) Bullinger. Lastly S. Austin teacheth that this sacrifice is offered vpon Altars saying, (k) The body of our Lord is offered vpon the Altar.

And

(i) De origine erroris. c. 9. fol. 223.

(k) Tom. 10. de sanctis. l. 11. propo. init.

(1)
Tom. 5. de ci-
tuit Dei. l. 22.
c. 10. circa
med.

(m)
Tom. 10. de
sanctis, ser. 19.
prope. fin.

(n)
Tom. 10. ser.
de tempore.
255. initio.

(o)
Ibidem.

(p)
Concil. Aga-
thenf. can. 14.

(q)
Cent. 5. col.
744. Osiander.
cent. 5. l. 4.
c. 18. p. 482.
& l. 1. c. 30.
p. 123.

And (l) we erect Altars in which we sacrifice to one God. Affirming further that, (m) Altars are consecrated with the signe of the Crosse: And that (n) The stone is hallowed or annointed, upon which the diuine sacrifices are consecrated unto vs. Yea such reuerence he bore to Altars, that saith he, (o) We celebrate this day the consecration of the Altar. And the vse of (p) Altars was such in this age of S. Austines, that the Centuristes say, (q) they began in this age &c. to consecrate Altars of stone, pouring upon them Chrisme as is decreed in the 26. Canon of the Council Eupauenf.

Concerning the Sacrament of penance:
 wherein auricular confession to
 Presbiter, imposed penance, and
 dayes of pardon are taught
 by S. Austin, and other
 Fathers.

CHAPTER. 9.

AS concerning Penance, S. Austin teacheth, that it importeth a further penalty then onely repentance or greife of minde for sinne committed, and that therefore it extendeth it selfe also to external accomplishments, consisting in *Almes*, *fasting*, and other like workes of penance: In which respect he describeth (a) Penance to be a certaine reuenge of him that sorroweth, punishing in him selfe that which he is sorry for hauing committed.

A This penance according to S. Austin is diuersly imposed. (b) according to the measure (or diuersity) of every ones sinne: And, (c) times of penance

(a)
 Tom. 4. de] vera et falsa
 penit. c. 8.
 post med.

(b)
 Tom. 3. in
 Enchirid. c. 1
 65. initio.

(c)
 Ibidem. And
 see concil.
 Carthag. 3.
 can. 31.

penance (saith he) are rightly appointed by them who gouerne the Church. And whereas M. (d) Wis. thinketh that the remissio geue vs in Baptisme doth suffice for al the sinnes committed after Baptisme, and therefore that the Penance, now intreated of, should be vnnecessary, S. Austin to the contrary writeth that (e) If the child with the encrease of age become euil, then beginneith he to haue his owne sinnes, which are not taken away by regeneration (or baptisme) but are cured by another medicine: which in an other place he explaineth to be Penance, saying, (f) If murder be committed by a Catechumen, it is washed away by baptisme, but if it be committed by one that is b. wised, it is healed by penance and reconciliation.

In like sort those wordes (g) of Christ, whose sinnes you forgoe, they are forgiven, whose sinnes you retaine, they are retained, in S. Austines indgement do extend further then to our priuate repentance for saith he, (h) do ye such penance as is done in the Church

(d)
Synopsis. p.
504. Caluin.
Institut. l. 4.
c. 15. sec. 4.
& c. 19. sec.
17.

(e)
Tom. 2. ep.
23. ad Bonif.
multo ante
med.

(f)
Tom. 6. l. 2.
de adulterinis
coniug. c. 16.
prope initium.

(g)
Ioan. 20. 23.

(h)
Tom. 18. l. 1.
50. homil.
hom. 29. c. 3.
post med.

Church &c. Let no man say to himselfe, I do it secretly, I do it with God, God who pardoneth me knoweth that I do it with my heart, for then without cause it had bene said, what ye shal louse in earth, shal be loused in heauen, then without cause are the keyes geuen to the Church of God, we make voide the Gospel of God the wordes of Christ, we promise to our selues that which he demeth.

Hence also it is that S. Austin maketh the Priest the delinquents iudge, saying, (i) *Let the spiritual iudge take heede &c. for he ought to know what he is to iudge, the power of a iudge requireth this.* And againe, (k) *No iudgement geuen seemeth better to be taken, then that which is said, whatsoeuer yee shal bind vpon earth, shal be bound also in heauen. yea he enableth the spiritual iudge, the Priest, as truly to louse or forgiue the sinner vpon his repentance, as in type therof Lazarus was vpon his restoring to life, loused and let goe, for thus he writeth, (l) when thou confessest, thou goest forth, for what is it to goe forth,*

W

but

(i)

Tom. 4. de vera & falsa penit. c. 20. ante med.

(k)

Tom. 5. de ciuit. Dei. l. 20. c. 9. ante med.

(l)

Tom. 9. in Ioan. tract. 49. in c. Ioan. 11. versus fin. Tom. 8. in Psal. 101. con. 2. post init.

but as it were by going forth to be cleared from hidden sinnes? But that thou mayest confesse, God causeth crying with a loud voice, that is calling with great grace. Therefore when the deade man came forth yet bound, confessing and yet guilty, that his sinnes might be loused, our Lord said to the ministers, louse him and let him goe. what is this, louse him and let him goe? Whatsoever you shal louse vpon earth, shal also be loused in heauen. As also, (m) before he confessed he was hidden, but when he confesseth, he commeth forth out of darknes to light, and when he hath confessed, what is said to the ministers? That which was said at the graue of Lazarus, louse him and let him goe, how? It is said to the Apostles the ministers, whatsoever ye shal louse vpon earth, shal be loused also in heauen.

In further explanation yet of S. Austines iudgement in this so waigh-ty a point, we may see also the agreeable sayinges of Pacianus, and S. Ambrose, from whom S. Austin may not be thought for to dissent:

wheras

(m)

Tom. 9. in
Ioan. tract.

22. circumc.

And see Tom.

4. de vera &

falsa penit. c.

10.

wheras then the *Novatians* erroneously taught concerning such as fel in persecution that, (n) *They were to be innited to penance, but the hope of forgiveness they were to expect not from the Preistes, but from God alone who haith power to forgeue sinne*; Against this Protestant like error of the *Novatians*, *Pacianus* saith, (o) *Thou affirmest that God only can do this, it is true, but that also which he doeth by his Preists, is his power, for what is that which he saith to the Apostles, whatsoever ye shal bind vpo earth &c. Answearably to which writeth S. Ambrose of the same Novatians thus, (p) But they say they geue reuerence to our Lord to whom only they reserue the power of forgering sinnes, but te none do they greater injury &c. for seeing our Lord said in his Gospel &c. whose sinnes you forgeue they are forgeuen &c. who doth more honour, he who obeyeth the commaundements, or he that resisteth? And (q) why do ye baptise, if by man sinnes may not be forgeren?* This error was so certianly the *Novatians*, that for such it is reported

W a and

(n)
H. fl. unpartit.
l. 2. c. 13.

(c)
In ep. 1. ad
Symphronia-
num.

(p)
Lib. 1. de pœ-
nit. c. 2.

(q)
Ibidem. c. 7.

and confelled by (*) *Chemnitius*.

(*)
Examen. part.
2. P. 193.

Hence also it is, that *S. Austin* so often perswadeth, not onely to *Confession*, but also against al *shamefastnes* in hinderance therof, which argueth a further *Confession* then onely priuate to God, premonishing withal to prouide in time, and setting forth the great *danger*, if so by the deferring they should dye before the *Prestes* absolution receiued: Of these pointes then he writeth thus, (r) *Thou fearest to confesse, who not confessing yet cannot be hidden: Thou shalt be condemned houlding thy peace, who confessing might haue beene freed.* And a litle after, *be sorowful before thou confessest, being confessed reioyce, now thou shalt be healed. The conscience of of him that doth not confesse had gathered corruption, the impostume swelled, it vexed thee, it did not suffer thee to be at rest. The Phisitian applyeth the plaisters of wordes, and sometime cutteth &c. Acknowledge thou the hand of the Phisitian, confesse, let it goe out in confession, and let al the corruption run out.*

(r)
Tom. 8. in
Psal. 66. Post
med.

Againe,

Againe, (s) *We ought to confesse our sinnes dayly and humbly, not onely to God, but also to holy men and those that feare God &c. For God wil not therefore that we confesse our sinnes, as though he could not know them, but because the diuel desireth this, that he may finde what to object against vs before the tribunal of the eternal iudge &c. Therefore against his enchantments and deceptions, wherwit he doth now hinder our returne let vs take most wholsome precepts against him, who now wil hinder in vs the confession of sinne. Yea he aduisech vs to be mindful hereof in time of health, (t) because (if a man) shal prolong it to the end of his life, he knoweth not whether he can receiue penance, and confesse his sinnes to God & the Preist. To which purpose his counsell further is, that man (u) make known his life to God by the Preist, let him preuent the iudgement of God by confession. And againe, (x) There are some who thinke it sufficient for their saluation, if to God alone, to whom nothing is hid &c, they confesse their sinnes,*
for

(s)

Tom. 10. 1.
50. homil.
hom. 12. init.

(t)

Ibidem. hom.
41. post. med.

(u)

Tom. 4. de
vera et falsa
pœnit. c. 10.
initio.

(x)

Tom. 9. 1. 2.
de viht. infr.
morum. c. 4.
paulo ante
med.

for they wil not, or they are a shamed,
or they disdain to show them selues to
the Preistes &c. but I would not haue
thee deceiued with that opinion &c.
for his iudgement is to be undergone
whom our Lord doth not disdain to be
his Vicar. As also, (a) If thou dost
remember the places and times in which
thou hast sinned, and with whom thou
hast sinned they are to be told.

(a)
Ibidem. c. 5.
ante med.

Concerning shamefastnes, a great
tentation against confession of sinnes,
S. Austin writeth that, (b) there
are man who are not ashamed to sinne,
(but) are ashamed to do penance; O in-
credible madnes, thou art not ashamed
of the wound it selfe, yet thou art asha-
med of the bynding therof &c. There-
fore flye to the Phisitian, do penance.
For blushing (saith he (c) elsewhere)
obtaineth part of remission &c. for in
this that him selfe telleth to the Priest,
and ouercommeth shame with the feare
of offence, the sinne is pardoned. And
speaking of Cities besieged, who ioy-
ned Baptisme and penance together
for their releefe, he telleth how that
in such

(b)
Tom. 8. in
Psal. 50. mul-
to ante med.

(c)
Tom. 4. de
vera & fal. pz-
mit. c. 10. pro-
pe initium.

in such common danger there is (d) concourse of people of all ages, some desiring Baptisme, others reconciliation, others also the doing of penance it selfe &c. where if the ministers be wanting what destruction followeth them who dye, either not baptised, or bound, &c. but if the ministers be present &c. some are baptised, others reconciled &c.

This absolution or reconciliation was geuen by the Priest with imposition of handes, and enioyned penance, for thus the 4. Councel of Carthage (wherat S. Austin was present and subscribed) decreed that, (c) he who in his sickness desired penance &c. should be reconciled by imposition of handes &c. If he recovered &c. he should be subiect to the appointed lawes of penance. as long as the Priest who gaue him penance shal thinke good. This Canon is confessed and approved by (f) Osiander. And the Centuristes do acknowledge for the practise of this age that, (g) Penitents were absolved with imposition of handes. To which purpose also S. Austin aduileth the sinner that

He

(d)

Tom. 2. ep. 180. ad Hunc. ratum. circa med. and see tom. 6. de adult. coniug. l. 1. c. 28. fine. & tom. 10. 50. homil. hom. 41.

(c)

Cap. 76.

(f)

Cent. 5. l. 1. c. 1. p. 15. & see the Councel, can. 78.

(g)

Cent. 5. c. 6. col. 665.

(h)
Tom. 4. de
vera & falsa pæ
nit. c. 15.
prope inuim.

(i)
Tom. 10. de
sanctis. serm.
39. post med.

(k)
Can. 31.

(l)
Can. 82.

(m)
Ep. 1. ad De-
centium, c. 7.

He (h) put him selfe wholly in the power of the iudge, in the iudgment of the Preist, reseruing nothing to him selfe, that he may be ready to do al thinges for the recovering the life of his soule, which he shal commaund. And his further aduise is that, (i) we seeke confession with pure heart, and performe our penance geuen by the Preistes. Of which penance the third Council of Carthage decreed, that (k) by the sentence of the Bishop times of penance should be appointed to penitents according to the difference of their sinnes.

This Penance or temporary punishment was so enioyned, as that somtimes also it was remitted by indulgence or pardon, for so the 4. Carthage (l) Council (wherto S. Austin subscribed) decreed, that penitents should kneele downe euen upon the daies of pardon. And Innocentius who (in regard of the knowen correspondents betweene him and S. Austin) is no obscure interpreter of his doctrine, affirmeth likewise (m) of penitents &c. who do penance &c. that the

the custome of the Roman Church sheweth, that the Thursday before Easter pardon was to be geuen them. In which beleefe S. Chrysostome was so full as that the Centuristes confesse that, (n) Chrysostome affirmeth that there are dayes of pardon and Indulgence. And to omit S. (o) Ciprian, teaching pardon of penance enioyned, M. Belacknowledgeth that (p) Pardons sealed with lead, called the Popes Bulls were graunted by Pope Adrian. Anno Domini. 772. S. Gregory also is most expressly reprehended and charged (q) for graunting pardons to such as frequented Churches on set dayes. Pantaleon (r) to this end alleging S. Gregories owne writings.

But to conclude, our doctrine of penance and confession is so clearly taught by the fathers of those Primitive times, that M. Simondes chargeth (s) Lea the 1. with auricular confession: The (t) Centuristes confessing the same of other more ancient Fathers. A doctrine also in it selfe so true, that (u) Melancthon thin-

X

kech

(n)

Cent. 5. c. 6.
col. 692.

(o)

Lib. 3. ep.
15. 16. 18. &
Concil. Ancy-
ran. Can. 5 &
Concil. 1. Ni-
cen. can. 11.

(p)

Survey of Po-
pery, part. 3.
c. 11. p. 492.

(q)

Symonds, vpon
the reuelations.
p. 84. Bale
in actis pontif.
Roman. p. 46.

(r)

Cronic. p. 48.

(s)

Vpon the re-
uel. p. 57.

(t)

Cent. 3. c. 6.
col. 127.

(u)

In Apol. con-
fess. Augustan.
art. 13. de nu-
mero. sacram.
fol. 161.

keth it easy to iudge, which are properly Sacraments &c. Therefore (saith he) Baptisme, the Lords supper, Absolution, are truly Sacramentes &c. with whom agreeth Luther saying, At the first I denyed 7. Sacraments and onely placed 3. for the time, Baptisme, Penance, bread &c. And the like doctrine is taught by (x) Sarcerius, Althamerus, Spangburgius, al of them Protestant writers.

Concerning the Sacrament of Extreme unction; wherein is proued the same to be a Sacrament:
And used in the Primitive Church.

CHAPTER. 10.

THough the Sacrament of Extreme unction be generally impugned by Protestantes, yet S. Austin with vs teacheth the same saying of the sicke, (a) Let him aske of the Church holy Oyle wherewith his body may be annoyned according to the

X

Apostle

(x)
Loc. com.
Tom. 1. fol.
305. Altham.
in Concliat.
loc. script.
pugn. loc. 191.
fol. 211. & loc.
195. fol. 219.
Spang. in mar-
gaita theol.
P. 116. 117.

(a)
Tom. 9. de
rectitudine
Cathol. conuer-
sationis. post
init.

Apostle. James. 5. And againe (b) Let him annoint his body, that it may be fulfilled in him which is written, is any man sicke? Let him bring in the Preistes, and let them pray over him, annoynting him with oyle. But in further explanation of S. Austines iudgement, Innocentius Bishop of Rome then liuing with S. Astine, vpon more casual occasion of a demaund propounded to him, answereth concerning the fore mencioned saying of (c) S. James, c. 5. 14. without doubt (saith he) it is to be vnderstood of the faithfull being sicke, who may be annoynted with the holy oyle of Chrisme. Affirming yet further concerning, not the ministring but the receiuing therof, that Not onely Preistes in their sickness, but also Laye-persons in theirs may haue the benefit and vse therof. This is so cleare in Innocentius that Bale saith, (d) Of the annoyling of the sicke Innocentius haith made a Sacrament. Agreeably to whom (e) Szegedin also writeth that, Innocentius the 1. and Felix the 4. haue made a Sacrament

X 3

of the

(b)

Tom. 10. ser.
de temp. 115.
circa med. &
see tom. 9. de
visit. Infim.
l. 2. c. 4. in
itio. Origen,
hom. 2. in Le-
uit. Prosper
de pradi. l.
2. c. 29.
Chrisost. de
Sacerd. l. 3.
c. 6.

(c)

Ep. ad Eugu-
binum.

(d)

Acta Romano-
rum Pontif. p.
31. & in his
pageant of
Popes. fol.
26.

(e)

Speculum.
pontif. p. 33.

of the annoyling of the sicke.

And for this very cause the epistle of S. James which the Fathers and we alledge in behalfe of *Extreme unction*, is reiected by Luther in these wordes, (f) *But I say, if in any place it be foolishly written in this especially &c. but if it were the epistle of James the Apostle, I would say that it were not lawfull for an Apostle by his owne authority to institute a Sacrament &c. for this belongeth to Christ alone.* And the selfe same is defended by (g) *Hunnius*. Lastly the auncient practise of this *Extream unction* was so vndoubted in the Primitive Church, that *M. Whitaker* confelleth respectiue therof saying, (h) *I acknowledge the superstitious custome of this annoyling to haue remained longer in the Church then was meete.*

(f)

Tom. 2. Witteberg. de Captiuit. Babilon. fol. 86.

(g)

De Sacramentis. c. 7. p. 95.

(h)

Contra Durzum. l. 6. p. 650.

Concerning the Sacrament of Orders:
 wherein S. Austin teacheth that
 they are properly a Sacrament,
 geuen only by a Bishop, who
 haith authority to excom-
 municate eue the dead:
 and that Presbiter may
 not marry, or be
 one that was
Bigamus.

CHAPTER. II.

Saint Austin comparing Baptisme
 with Order, and prouing that
 Orders once receiued cannot be lost
 no more then Baptisme, geueth for
 the reason hereof that, (i) both are
 Sacraments, and both are geuen to man
 with certaine consecration, that, when he
 is baptised, this, when he is ordained.
 And againe, (k) for if both be Sacra-
 ments, which no man doubteth, why is
 not that lost and this is? neither Sa-
 crament is to be iniured.

But S. Austin not onely thus
 plainly

(i)
 Tom. 7. cent.
 epist. Parmen.
 l. 2. c. 13.
 ante med.

(k)
 Ibidem. post
 med. and sec
 Tom. 7. de
 bapt. contra
 Don. l. 1. c.
 1. circa med.
 And Tom. 6.
 de bono con-
 iugali. c. 24.
 ante med.

plainly acknowledgeth Orders to be a Sacrament, but withal reprehendeth (and as it were pointeth at) the promiscuous tumultuary party and ordination now affected by the Puritan Cleargy, saying of certaine heretickes that (l) *They trouble the Order begun by Peter the Apostle, and observed euen until this time by the continuance of Bishops succeeding one another, chalenging to them selues Order without beginning, that is, professing a body without a head, wherupon it is meete to cal their Seathe chaire of pestilence.*

(l)
Tom. 5. ex
quart. vet. et
noui Testam.
q. 110. ante
med.

(m)
Tom. 6. de
hæresibus.
hæz. 53. de
Arianis circa
med.

(n)
De hæresibus.
c. 53. fol.
175.

(o)
In his 2. reply.
part. 1. p.
619.

S. Austin likewise affirmeth (m) the equaling of Presbiters with Bishops to be the condemned error of the *Arians*, in so much as *Daneus* confesseth that, (n) *Epiphanius, Austin, and Isidore, haue enrouled the Arians within the Catalogue of heretickes, in that they made the dignity of a Presb & a Bishop alike.* And the same is yet further confessed of *Austin*, and *Epiphanius*, by M. (o) *Cartwright.* And wheras M. *Whitaker* affirmeth that

that (p) *Presbiters* are named *Preistes*, not properly but improperly; *S. Austin* expounding certaine wordes of the *Apocalips* affirmeth to the contrary that, *They are not onely understood of Bishops and Presbiters, who now in the Church are properly called Preistes.*

He further likewise teacheth against the Puritans, the ciuil iurisdiction of Bishops, wherof *M. Whitguist* concludeth from sundry his sayinges by him alledged that, (r) *Austin* heareth ciuil cases, *Austin* a iudge in worldly matters, *Austin* thinketh that the holy Ghost haith bound Bishops vnto ciuil cases, to which purpose he also produceth other Fathers, who with *S. Austin* are further reprehended for this very cause by (s) *Caluin*.

S. Austin likewise mencioneth the Bishops blessing in these wordes, (t) *we rise and recessing the Bishops blessing departed.* yea he reprehendeth the *Pelagians* for impugning the same, saying, (u) *by the contention*

of
3. *Aurelian. Can. 22. et Regiense. can. 4.*
30. & *Bede, hist. l. 5. c. 4. & 6.*

(p)

Contia Duranum. l. 9. p. 813.

(q)

Tom. 5. de ciuit. Dei. l. 20. c. 10. post med.

(r)

In his defence. tract. 23. p. 771. 772.

(s)

In omnes Pauli epistolas, in 1. Cor. 6. 4. p. 254.

(t)

Tom. 5. de ciuit. Dei. lib. 22. c. 8. ante med.

(u)

Tom. 2. ep. 90. ad Innocent. post med. see Dozomen. hist. l. 8. c. 18. Chrisost. orat. 4. cont. Iudæos. Conc. et Agathen. c.

of these Pelagians, our blessing is contradicted, that so we may be thought to speake in vaine over the people.

He reserueth as peculiar to Bishops the Consecration of virgins, and Chrisme, for in the third Council of Carthage (wherat S. Austin was present and subscribed) it was decreed, (x) that a Priest should not consecrate Virgins without the advise of the Bishop, and that he should neuer make (or hallow) Chrisme. And the like reseruatiō of Orders to be geuen only by a Bishop is defyned in the fourth (y) Carthage Council, and so confelled by D. (z) Downham.

S. Austin attributeth the power of excommunication as appartayning (not as (a) Puritans thinke vnto the Presbitery or Congregation but) to the Bishop, him selfe to such purpose excommunicating (b) Bonifacius, and thereupon affirmeth (c) the Episcopal iudgement to be the greatest penalty in the Church: teaching likewise that, (d) by the authority of the Bishop euery one (offending) ought

(x)
Can. 36.

(y)
Can. 3. & 4.

(z)
Sermon at
Lambeth. p.
40.

(a)
Carthwright
in his 2. reply.
part. 2. p. 77.
78. &c.

(b)
Tom. 2. ep.
187. ad Bonif.
fine.

(c)
Tom. 7. de
correct. et
gratia. c. 15.

(d)
Tom. 2. ep.
118. ad Ianu-
ar. prope ini-
tium.

to be removed from the Altar to do penance, and by the same authority reconciled againe. A point so cleare that D. Whitwhigust proueth from S. Austin the Carthage Councils & others, that (e) the Bishop alone did excommunicate.

(e)
Defence. tract.
18. p. 676.
677.

Yea S. Austin was so full herin, that he threatned excommunication in case of desert, euen to those that were dead, in these wordes, (f) If those things should be true which are objected by them against Cacilianus, and could at any time be showed vnto vs, we would excommunicate him euen being dead: wherof also report the Centuristes that, (g) The severity of this discipline went so far, that it spared not the dead. So Arsacius successor to Chrysostome was Excommunicated after his death &c. after the same maner Austin saith of Cacilianus, that he would excommunicate him though he were dead, if those things could be proued which were objected against him by the authorities, in ep. ad Bonifacium. 50. And according to this Innocen-

(f)
Tom. 2. ep.
50 ad Bonif.
post mit.

(g)
Cent. 5. c. 6.
col. 666.

(h)
In ep. ad Ar-
chadium.

(i)
Cent. 5. c. 6.
col. 663.

(k)
Cent. 16. l.
2. c. 4. p.
120. & l. 3.
c. 32. p. 673.

tius (living in the same age with *S. Austin*) saith, (h) *We do excommunicate Arfacius even after his death whom you in steede of great Iohn brought into the Episcopal throne; And this is so certaine that it is recorded and acknowledged by the* (i) *Centuristes.* Now answerably to this practise of *S. Austin* in the Primitive Church, the Catholicke Church of latter times haith proceeded to take vp & burne the deade bodies of some condemned heretickes, as of *Wicclise*, *Bucer*, and others; which though by our aduersaries it be tragically objected and amplified, yet is it by them selues vpon the like ground & occasion accordingly put in practise, for *Osiander* reporteth that (k) *Dauid George* dying at *Basil*, some yeares after his death his heresy was laid open, wherefore the senate of *Basil* commaunded that his dead carcase should be taken out of the graue, and should be burned by the executioner or hangman.

S. Austin likewise acknowledgeth the seuerall orders or degrees of Dea-

cons, Subdeacons, Acolytes, Exorcistes,
&c. for these are not only al (l) Can. 4. 5. 6.
 named in the fourth *Carthage* Coun- 7.
 cel, but also the very ceremonies
 yet questionable and appertaining
 to these times are there apointed,
 as namely to the (m) *Subdeacon*, the
Patten, Chalice, Cruet ful of water &
towel for the Prestes handes: to the
 (n) *Acolyte a waxen candle, that he*
may know him selfe appointed to lighten
the Church lightes, and (o) *for the*
Exorcist a booke of Exorcismes. In so
 much as *Ofiander* recyting the seue-
 ral Canons hereof, condemneth the
 for (p) *trifling and superstitious.* And
 whereas Protestants pretend *Exor-*
cisme to be a miraculous giift pecu-
 liar to the Churches beginning ti-
 mes, S. *Austin* to the contrary pla-
 ceth it among the other foresaid
Ecclesiastical Orders; decreeing yet
 further also to the contrary that (q)
The Exorcistes do darly impose handes
upon those who are possessed; for which
 he with that Canon is reprov'd by
Ofiander, saying, (r) *It haith neither*
 command

(l)

Can. 4. 5. 6. 7.

(m)

Can. 5.

(n)

Can. 6.

(o)

 Can. 7. & see
 Aug. Tcm. 5.
 de ciuit. Dei.
 l. 10. c. 22.
 initio. engli-
 shed. p. 389.

(p)

 Cent. 5. l. 1.
 c. 1. p. 4. &
 5.

(q)

 Concil. 4.
 Carth. can.
 90.

(r)

 Cent. 4. l. 1.
 c. 1. p. 17.

command nor promise in the Scripture.

(s)
Tom. 6. de
bono coniug.
c. 18. prope
init. And see
Tom. 3. de
Ecclef. dog. c.
92. & Concil.
4. Carthag.
can. 69.

S. Austin also teacheth (to the dislike of our adherentes) that who so married a widow, or had him selfe bene twice married, should not be afterwards made Priest, for thus he writeth, (s) *Dispensatorem Ecclesia non licet ordinari &c.* It is not lawful for a minister of the Church to be ordained, vnles he be the husband of one wife, which they understood more subtilly, who thinke that neither is he to be ordained, who being a Catechumen, or a Pagan, haith had an other wife, for here is treated of the Sacrament, not of sinne, seeing in Baptisme al sinnes are forgiven &c. And As the woman, though a Catechumen, if she be defloured, cannot after Baptisme be consecrated amongst the virgins of God, so it seemeth not absurd that he who haith had more wives then one haith not committed any sinne, but haith lost a certaine rule of the Sacrament, not necessary for the merit of good life, but for the seale of Ecclesiastical ordination. This saying is so recyted, confessed, and

and reprehended by (t) *Beza*. And where the like is decreed of *Bigamia* being a let to Priesthood by the 4. *Carthage* Councel, *Osiander* condemneth the said Councel for (u) *superstitions* herein.

(c)
De Poligamia.
213. 214.

(u)
Cent. 5. l. 1.
c. 1. p. 14.

Lastly he teacheth that *Priestes* may not marry; and so in the 2. Councel of *Carthage* it was thus decreed, (x) *It hath pleased us so decree, that the sacred Bishops, & Priestes of God &c. should be continent in al &c. that so what the Apostles haue taught, and antiquity it selfe hath obserued, we keepe; by al the Bishops it was said, it pleased us al, that Bishops, Priestes, and Deacons, or such as handle the Sacraments, keepers of chastity shal containe them selues euen from their wines.*

(x)
Can. 2.

And the same is decreed in the third (y) *Carthage* Councel, and for such acknowledged by (z) *Osiander*. As also by the 5. *Carthage* Councel, where the *African* Fathers renew the decree therof, (a) *secundum propria statuta, according to their owne former decrees: In so much as*

(y)
Can. 17. & 25.

(z)
Cent. 4. l. 4;
c. 24. p. 526.

(a)
Can. 3.

(b) *Me-*

(b)
In ep. ad Romanos. p. 365.

(c)
Cent. 5. l. 1. c. 33. p. 156.

And see Aug.
Tom. 6. de adulterinis coniug. l. 2. c. 20. circa med.
& Tom. 10. ad fratres in Eremo. ser. 37.
& Possidonius in vita August. c. 26.

(b) Melancthon specially reprehendeth this first Councel, and Osander avoucheth that, (c) It plainly fighteth with the doctrine of Paul.

Concerning the Sacrament of Matrimony taught by S. Austin: And that the innocent party upon Adultery may not marry another; and of the Priestes blessing after marriage.

CHAPTER. 12.

(a)
In his 2. part of the answer. c. 17. p. 112. & p. 147. & see the survey of the booke of common prayer. p. 123.

That marriage should be a signe of the coniunction of Christ with his Church, is so inducing to prove it a Sacrament, that therefore such signification therof is denyed by the Puritans, as M. (a) Hutton relateth who yet, alledgeth against them Chemnitius and the confession of Wittenberge assenting to have marriage called a Sacrament.

Now S. Austin in this respect writeth

writeth, (b) *A certaine Sacrament of marriage is commended to the faithful that are married, wherupon the Apostle saith, husbandes loue your wines as Christ loued the Church. This doctrine is so cleare in S. Austin & the other Fathers, that M. Fulke granteth that (c) Austin and some other of the auncient Fathers take it, that Matrimony is a great mystery of the coniunction of Christ and his Church. yea S. Austin expressly tearmeth the marriage of Christians a Sacrament, saying, (d) In marriage let the good thinges therof be loued, Children, Faith, Sacrament &c. A Sacrament which the husbandes, seperated and committing adulterie do not loose. And, (e) The good of marriage &c. for as much as concerneth the people of God, is in the sanctity of the Sacrament. As also, (f) In our marriages the sanctity of the Sacrament is of greater worth then the fruitfulness of the wombe. And againe, (g) not only the bond of marriage, but also the Sacrament is so commended, that it is not lawfull for a husband to*

(b)

Tom. 7. de
nupt & com-
cupis. l. 1. c.
10. initio.

(c)

In Rhem. test.
in Ephes. 5.
32. sec. 5.

(d)

Tom. 7. de
nupt. & com-
pif. l. 1. c. 17.
initio.

(e)

Tom. 6. de
bono coniug.
c. 24. init.

(f)

Ibidem. c. 18.
post med.

(g)

Tom. 4. de fi-
de & oper. c.
7. prope init.

gene um. l. 1. c. 10.

gave his wife to another. In these & sundry other such sayings S. Austin distinguishing the marriage of Christians, from the marriage of the Gentiles, he maketh our marriage a Sacrament not otherwise then in respect of Christ and his Church, & their other marriage no Sacrament, which argueth that he vsed the word Sacrament properly.

It is likewise the doctrine of S. Austin, that in case of diuorſe vpon adultery, the innocent party may not marrie againe, for thus he writeth (h) By reason of onely fornication it is lawfull to diſmiſſe a wife committing adultery, but it is not lawfull to marry another whiles she liueth. And againe, (i) He that diſmiſſeth his wife except for fornication, cauſeth her to commit adultery, but if for this cause he diſmiſſe her, let him ſo remaine him ſelfe. And agreeably to this, the (k) Millesitan Council, (whereat S. Austin was preſent) is ſo plaine here in that it is therefore reprob'd by (l) Oſander, and Palargus. Melancthon

also

(d)
ab. 5. mot
an. 3. quia
a. 1. l. 1. quia
omni. 1.

(e)
Rom. (h)
Tom. 19. in l.
30. Rom. l.
hon. 49. post
init.

(f)
Tom. 6. de
adult. coniug.
l. 1. c. 11.
fin. & de bono
coniug. c. 7.
and de adult.
coniug. l. 1.
c. 8. l. 1. c.
4. & 9. l. 11.
c. 11. l. 1. c. 24.

(g)
Can. 17. b. d.
(h) Rog
Cent. 5. l. 1.
c. 33. p. 151.
Pelarg. in l. 1.
disput. and ad-
d. to his schola
Sci. fol. 5. 1.

also acknowledging that, (m) *The Millenarian Council, at which Austin was present &c. decreed concerning divorce, that the innocent person should not marry again; whereof also say the* (n) *Centuristes, The opinion of Austin is, that it is not lawful for the innocent party to marry another: for which also he is reprehended by* (o) *Chennitius.*

S. *Austin* further teacheth & commendeth the vowed perpetual chastity by mutual assent of married persons, for speaking of man and wife he saith, (p) *Let both know who with like consent haith vowed to God Chastity, that a greater reward is truly due vnto them.* In which place and sundry other he is so plaine herein that the *Century writers* do object to him his opinion hercof, tearing it, (q) *An opinion not agreeable to the word of God.* But yet S. *Austin* is so full in this point, that he perswadeth *Armentarius* and his wife to the accomplishment of their vow in that behalfe, writing vnto them both, a

Z

special

(m)

In ep. ad
Rom. in c. 14.
p. 367.

(n)

Cent. 5. c. 4.
col. 519. & c.
10. col. 1133.

(o)

Examen. part.
2. p. 263.

(p)

Tom. 6. de
bono coniug.
c. 25. circa
med. & c. 3.
& Tom. 4. l.
1. de serm.
Domini in
monte. c. 14.
Tom. 3. de
fide ad Pe-
trum. c. 3.

(q)

Cent. 5. c. 4.
col. 518.

(r)
Tom. 2. ep.
45. init.

(s)
De Euchar.
et vot. col.
1608. 1609.

(t)
De origine
Monach. fol.
102. 105.

(u)
Can. 13.

(x)
Cent. 5. l. 1.
c. 1. p. 6.

(y)
Cent. 4. c. 6.
col. 453.

special epistle (r) to that purpose;
of which and such other like ex-
amples out of S. Austin, Peter Mar-
tir saith, (s) *These things brought out
of Austin do not agree with the sacred
Scriptures: And, the man of God writ-
teth these things being deceived as man.
And the like reprehension is geuen
to S. Austin, by (t) Hospinian.*

Lastly, the blessing of the bridgroom
and bride, by the Prest after marriage
made, is decreed by the 4. Carthage
Council in these wordes, (u) *The
husband, and the wife, when they are
to be blessed by the Prest, and when
they haue receiued the benediction, in
reuerence therof let them remaine the
same night in virginity.* This Canon
is reprov'd by (x) *Osiander*, and
confessed by the (y) *Cenuristes.*

*Concerning free wil, Iustification,
merit of workes, workes of supere-
gation, & the difference of mor-
tal and venial sinnes.*

CHAPTER. 13.

*S. Austin teacheth that man haith
free wil.*

SECTION. 1.

THe Sacraments being thus en-
ded, I wil now proceed to
other doctrines. and first concerning
freewil enhabled now in vs, not by
nature, but by grace; wherein I find,
as in the former points of faith, so
likewise in this, *S. Austin* most agree-
able with our now Catholicke Ro-
man Church, for thus he teacheth,
that (a) *every man haith in his wil,*
either to choose those thinges which are
good, and be a good tree, or to choose
those those thinges which are evil. and be
an evil tree &c. This therefore our

(2)

Tom. 6. in
actis cum Fæ-
lice Manich. l.
2. c. 4. circa
med.

Z 2

Lord

(b)
Tom. 8. in
Psal. 7. prope
fin.

(c)
Tom. 3. de
spir. & lit. c.
34. post med.

(d)
Tom. 2. ep.
47. Valentino.
ante med.

(e)
Tom. 7. Hy-
pog. 1. 3. cir-
ca med.

(f)
Tom. 9. in E-
uang. Ioan.
tract. 72. ver-
sus finem.

(g)
Tom. 6. defi-
de, cont. Ma-
nich. c. 9. fin.

Lord saying, either do ye this, or do ye that, sheweth that it is in their power what they should do. Again, (b) He that made us would haue it in our power not to consent to the diuel: yea, he affirmeth that, (c) It is in our wil to consent to Gods calling, or to dissent from it: As also, (d) I haue dealt with yours and our brethren what I could, that they would perseuer in the sound Catholicke faith, which neither denyeth freewil whether to bad life or to good, neither attributerh so much unto it as that without grace it auaieth any thing. And for our performance of good he teacheth that (e) God doth (by his assisting grace) worke and man (by his freewil) cooperate; Saying also of the faithful person that, (f) Christ working in him he also worketh his owne eternal saluation and iustification.

But in this point S. Austin is so confident, as that he doubteth not to condemne the Manichees of here-
sy for their denial of freewil: (g) Against these things (saith he) the
Manichees

Manichees barke with accustomed blindness, & when they are convinced that nature is not evil, but (most pregnantly for freewil in vs) that it is in the power of man either to do wel or evil, they say that the soule haith no freewil, and do not see their owne blindness. with him agreeth S. *Hierome* affirming that (h) It is proper to the *Manichees* to condemne the nature of men and to take away freewil and Gods assistance; for which error also they are condemned by S. (i) *Chrisostome*: In al which places of these Fathers it is euident by the context of the, that the said Fathers condemned the *Manichees* as erroneous, not onely for their denial of freewil in *Adam*, (as Protestants pretend) but also for their further denial thereof in vs, as is likewise confessed by the Protestant (k) *Hemingius*: And in this S. *Austin* laboured so far as that he alledged a whole composed (l) Tract of collected Scriptures (not peculiar to *Adam*, but such as concerne vs, in further prooffe therof.

For

(h)

In proœmio librorum aduersus Pelagianos. fine.

(i)

In Ioan. hom. 45. prope initium.

(k)

De vniuersali gratia. p. 109.

(l)

Tom. 7. de] grat. et lib. arb. c. 2. throughout.

For which and sundry other his plaine sayinges in prooffe of freewil he is acknowledged and disliked by the (m) *Century* writers.

(m)
Cent. 5. c. 4.
col. 500. 501.

Hence also it is, that *S. Austin* so vtterly disclameth from the Protestants supposed impossibility of keeping the commaundements, as that he forbeareth not to affirme, (n) *that the commaundements of God would not profit man vnles he had freewil, wherwith doing them &c.* And againe,

(n)
Tom. 7. de
grat. & lib.
arb. c. 2. init.

(o)
Tom. 6. de
fide. cont.
Manich. c. 10.
initio.

(o) *who wil not cry out that it is a foolish thing to geue commaundements to him who hath not freedome to do what is commaunded, and that it is injury to condemne him, who had not power to fulfil the commaundementes.* This is so cleare in *S. Austin*, that *Melancthon* saith thereof, (p) *Austin* hath not sufficiently explicated the iustification of faith &c. which thou shalt rightly vnderstand, if thou dost cast away thine eye wholly from the law, and from *Austines* imagination of fulfilling the law.

(p)
Lib. 1. epist.
P. 290.

Yea *S. Austin* doubteeth not to geue

geue direct sentence against our aduersaries concerning *Genesis. c. 4. v. 7.* referring *Caines* dominion there exprelled, not as intended to *Abel*, (as Protestants do of late trāslare) but to sinne, saying therof, (q) *Thou shalt haue dominion ouer it, what, of thy brother? God forbid, of what then but sinne?* wherto assenteth his familiar *S. Hierome*, saying likewise therof, (r) *because thou hast freewil, I do admonish thee, that sinne haue not dominion ouer thee, but thou ouer sinne.* And the very same reading is affirmed and made good by diuerse learned Protestants, as namely (s) *Castalio, Mercerus, Pezelius*, and *Gesnerus*, who special'y recyteth and answeareth our aduersaries vsual objections to the contrary. Yea the agreeable translation hereto is accordingly observed by the great English Bible of *Anno. 1577.* and by the english Bible in 4. of *Anno. 1584.*

And whereas Protestants vsually obiekt *S. Chrysostome* to expound this

(q) Tom. 5. de ciuit. Dei. l. 15. c. 7. circumcised.

(r) In quest. in Genes.

(s) In his great Bible in Gen. 4. 7. Mercerus vpon Genesis. in Gen. 4. 7. Pezel. in Genes. c. 4. p. 94. Gesnerus, in Gen. p. 114.

(t)
In Genes.
hom. 18.

(u)
In Genes.
hom. 19. c. 4.
prope initium.

(x)
Dial. 3. ad-
uers. Pelag.

this place according to their mind; the truth is, he geueth both exp-
ositions saying therupon, (t) *I haue*
deliuered both senses, leauing to your
wisdome that to be chosen which seemeth
more agreeable to that which haue bene
said: yea he inferreth and collecteth
from this very place the freedome of
wil saying, (u) The Lord of al thinges
haue made our nature to haue freewil
&c. he suffereth al to lye in the wil of
him that is sicke, this therefore is now
also done in Cain.

To al which (in more cleare explica-
tion of S. Austines iudgement) I wil
ad the further answerable consen-
ting doctrine deliuered by S. Hie-
rome and the Fathers of the Arausi-
can Councel, which was celebrated
in the age of S. Austin. and against
the Pelagians who too much inha-
bled freewil as of it selfe sufficient
without grace: wherefore S. Hie-
rome saith to the Pelagian (x) *This*
is that which I told thee in the beginning,
that it is in our power to sinne or not to
sinne, that freewil may be kept. The
foresaid

foresaid Councel also saith, (y) *This* ;
also we beleue according to the Catho-
licke saith, that grace being receiued by
Baptisme, al who are baptized through
Christes helpe and cooperation may and
ought to fulfil such thinges as belong
to saluation, if they wil labour faithfully .

S. *Austin* teacheth that our iustificati-
on consisteth not onely in remission
of sinnes, or not imputation ther-
of, but likewise in good wo-
rkes: and that the same
once had may be lost .

SECTION. 2.

H *Osman*, with other Protestants,
teacheth that, (a) *The iustice*
wherwith we are saued &c. consisteth
wholly in remission of our sinnes, or as
Viril saith, (b) in imputation, both
which (c) *Piscator* maketh al one .
But S. *Austin* teacheth to the con-
trary that, (d) *The grace of God &c.*

A a

bringeth

(a)

Comment. de
panit. l. 2.
fol. 114.

(b)

Compendium
Christian. re-
lig. l. 1. c. 4.
fol. 17.

(c)

Volumen
Thes. theol.
vol. 1. lec.
15. p. 256.

(d)

Tom. 2. ep.
106. Bonif.
post init.

(e)
Tom. 2. ep.
105. ad Six-
tum. post med.

(f)
Tom. 7. de
natura & grat.
c. 26. post
init.

(g)
Can. 3.

(h)
In omnes Pauli
epist. ep. ad
Rom. c. 3. 21.
P. 35.

bringeth to the life of the second man,
not onely by blotting out sinnes, but also
by helping not to sinne. As also (e)
neither &c. is any man freed and iusti-
fied but by the grace of God &c. not
onely by remission of sinnes, but first by
the inspiration of faith it selfe, and the
feare of God &c. Againe, (f) Our
heauenly Physician doth to this end only
cure our diseases that now they be not,
but that hereafter we may walke rightly.
And the Millenian Councel (wherat
S. Austin was present and subscri-
bed) decreed that, (g) whosoever shal
say, that the grace of God wherwith we
are iustified &c. doth auaille onely to the
remissio of sinnes &c. let him be accursed.
Yea S. Austin is so plaine herein, as
that Caluin mantaining imputatiue
iustice by onely faith, and as seclu-
ding workes therin, reprobeth S.
Austins contrary doctrine saying
therof, (h) I am not ignorant that
Austin expoundeth otherwise &c. I know
ouer wel, that certaine new spiers do
produce very proudly this doctrine of
Austin.

And

And whereas Protestantes vsually
object S. Paul as contrary to S.
James concerning Iustification by wor-
kes, D. Whitaker confesseth that S.
Austin agreeably with vs Catholickes
doth reconcile them together say-

ing, (i) Austin reconcyleth James to
Paul, wherefore (saith Austin) the
sentences of the two Apostles Paul, and
James are not contrary in themselves &c.
because Paul speaketh of workes which
goe before faith (vnto which neuer
Catholicke attributed iustification)
and James of those workes that follow
faith, (which is the very point that
Catholickes now teach concerning
iustification by workes.

(i)
Resp. ad rat.
Camp. rat. 1.
P. 12. and see
the Centu-
ristes. Cent.
5. c. 10. col.
1133. and see
Aug. quæst.
83. quæst.
76.

Now that this iustificatiõ by faith
and workes once had may be lost,
it is likewise taught by S. Austin
saying, (k) why is it graunted to some
that they be taken out of the dangers of
this life while they are iust, & others
that are iust do line longer in the same
daungers until they fal from iustice?
who knoweth the sense of our Lord? And
again, (l) Let al feare who run wel,

(k)
Tom. 7. de
prædestinatio-
ne Sanctorum,
c. 14. post
init.
(l)
Tom. 7. de
correp. et
grat. c. 13.
post init.

A a 2

it being

it being unknown who shal come (to the marke :) Therefore by reason of the profit of this secrecy, it is to be beleueed that some of the sonnes of perdition, not receiuing the giste of perseuerance vnto the end, do begin to liue in faith which worketh by charity, and for a time do liue faithfully and iustly, and afterwards do fal, neither do they dye before this happen vnto them.

(m)
Ibidem.

And from this vncertainty of perseuerance S. Austin likewise aduiseeth that, (m) none of the multitude of the faithful, as long as they liue in this mortality, presume them selues to be in the number of the predestinate, because it is needful that that be hid in this place (or life;) which truth is further confirmed & depending of this his other doctrine that, No man can be certaine of his owne final perseuerance.

(n)
Tom. 5. de ciuit. Dei. l. 11. c. 12. circa med. And according to the english translation. p. 419.

And so speaking of the iust he affirmeth (euen according to our aduersaries english translation) that (n) these though they be assured of their reward for their perseuerance, yet are they not sure to perseuer (or rather according

according to the Latine they are uncertaine of their perseuerance: for what man knoweth that he shal continue to the end in action and encrease of iustice, vnllesse he haue it by reuelation? And the good of this vncertainty he avoucheth saying, (o) it is profitable to al or most for their sound humility, that they may not know what hereafter they are to be, so this end it is said, he that seemeth to stand, let him take heede lest he fall.

(o)

Tom. 2. ep. 107. ad Vitalem circumced.

S. Austin teacheth that good workes do merit; and that there are workes of supererogation.

SECTION. 3.

(p)

Tom. 3. Enchirid. c. 70. circa med.

(q)

Tom. 8. in Psal. 37. fin.

(r)

Tom. 5. de ciuit. Dei l. 21. c. 27. multo ante med.

That good workes do merit remission of sinnes and life eternal, it is clearly taught by S. Austin saying. (p) By almes God is to be pacified for sinnes past. And (q) Let almes be geuen, sinnes redeemed. As also, (r) Our Lord sheweth how much al-

(s)
 Tom. 2. ep.
 105. ad Sixtū.
 multo ante
 med. And see
 Tom. 2. ep.
 52. 46. 47. &
 Tom. 3. En-
 chirid. c. 106.
 107. et tom. 7.
 de nat. et grat.
 c. 2.

(t)
 Tom. 9. in E-
 uang. Ioan.
 tract. 67. cir-
 ca med.

(u)
 Tom. 6. de
 sancta virgin.
 c. 26. circa
 med. & tom.
 5. de ciuit. dei.
 l. 22. c. 30.

(x)
 Tom. 10. de
 tempore, ser.
 191. prope fin.
 & tom. 6. har.
 82. tom. 1. l.
 2. retract. c.
 22. (y) Cent.

5. c. 4. col. 518. & see Chemnit. exam. part. 4. p. 110.
 142. And see Wotton in defence of Parkins. p. 500.

mes auaille for the blotting out of sinnes^o
 past. And he demaundeth saying, (s)
Are there no merits of the iust? there
are truly, because they are iust &c.
 yea he further auoucheth that, *As*
to the demerit of sinne death is geuen as
wage, so to the merit of iustice as wage
life eternal.

He proceedeth also further teach-
 ing the diuerse degrees of merits in
 these wordes, (t) *Many mansions do*
signify the different (degrees or) dig-
nities of merits in one life eternal. And
 (u) *One star differeth from another in*
glory &c. these are the diuerse merits
of saintes. But in this he is so ful
 that the contrary error he condem-
 neth in Iouinian: *We condemne (saith*
 (x) *he) the error of Iouinian, who affir-*
meth no difference of merits in the world
to come: hereof also say the (y) Cen-
turistes, It appeareth that Austin was of
that opinion, that virgins dedicated to
holines haue more merit with God then
the faithful that are married, for be-
cause

cause Iovinian thought the contrary, that they had no more merits, this in him reprehendeth Austin. l. 3. de pec. mer.

He likewise further teacheth by the example of *Moyſes*. preuaing for the *Iſraelites*, (z) that we ſhould be admoniſhed, that when our owne merits do hould vs downe that we be not loued of God, that we may be holpen with him by the merits of them whom God loueth. In ſo much that he further auocheth that, (a) Chriſtian people do celebrate with religious ſolemnity the memories of martyrs &c. that they may be partakers of their merits, and holpen with their prayers. yea he encorageth vs to do good in hope or expectation of reward, for thus he writeth, (b) when thou doſt a good worke, do it for life eternal &c. do it not but for life eternal, if therefore thou doeſt it, thou doeſt it ſecurely, for this God haith commaunded.

And as for workes of *ſupererrogation* or Chriſtian perfection, that is, that a man may do more then he is commaun-

(z)
Tom. 4. ſuper
Exodum.
quaſt. 149.
poſt med.

(a)
Tom. 6. cont.
Faſtum. 1.
20. c. 21. poſt
init. & tom.
5. de ciuit.
Dei. l. 21. c.
27. poſt med.
(b)
Tom. 8. in
Pſal. 120.
poſt med.

(c)
Tom 6. de
sancta virgin.
c. 30. circa
med.

(d)
Tom. 10. de
temp. serm.
61. circa med.

(e)
Tom. 7. Hy-
pognost. 1. 3.
c. 8. multo
post med.

(f)
Vpon Iude. p.
226. and see
Aug. tom. 2.
ep. 89. versus
finem.

commanded to do, S. Austin speaking of *Commaundements* and *Councils*, and alluding to *Luke*, 10. 29. saith, (c) *Those things are exalted these are offered, if these be done, they are commended, if those be not done they are condemned, in those our Lord commaundeth what is debt, but in these if ye shal any thing supererrogate, at his returne he wil repay you.* And againe (d) *One thing is counsel, another commaund, &c, he that willingly beareth counsel and doeth it shal haue greater glory, he that fulfilleth not the commaundement, unlesse he repent, cannot escape punishment.* To this purpose he also cyteth those wordes of S. Paul to the (e) *Corinthians*, *Of virgins I haue no commaundment of our Lord, but I geue counsel.* And in further example hereof the Protestant writer M. (f) *Trig* saith, S. Austin counting it a degree of perfection in Christianity not to seeke after the riches of the world, thus writes of himselfe: *I who write these thinges haue loued that perfection, wherof our Lord spake to the yong man.*

goe and sel al thou hast, how far I haue
 gone forward in this way of perfection I
 know more then any other &c. and to
 this purpose with al my might I exhort
 others, and &c. haue companions to
 whom this is perswaded by my ministrie.
 But to conclude this doctrine of
 workes of supererrogation is so true &
 cleare, that it is therefore assented
 vnto by M. (g) Hooker, and D.
 (h) Conel.

Lastly S. Austin is so plainly a-
 greeing with vs and dissenting from
 Protestants in these questions of iu-
 stification and merits of workes, as that
 he is therefore reprov'd by sundry
 Protestant writers. Austin sometime
 (saith (i) Oslander) in the article of
 iustification seemeth to attribute ouer
 much to the merits of good workes which
 are done after a mans conuersion. The
 Centuristes likewise say, (k) Austin
 sometimes geueth ouer much to good wor-
 kes. Brentius (l) affirmeth that, S.
 Austin taught affiance in mans merits
 towards remission of sinne. The di-
 uines of Wittenberge charge S. Austin

B b

for

(g)
 Eccles. pol. 1.
 3. sec. 8. p.
 140. & l. 2. p.
 103. 122.

(h)
 Defence of
 Hooker. art.
 8. p. 49. 50.
 51. 52.

(i)
 Cent. 4. l. 4.
 c. 23. p. 520.

(k)
 Cent. 5. c. 4.
 col. 507.

(l)
 In confes. Wit-
 tenberg. & see
 Melancthon. l.
 1. epist. p.
 290. and in
 Concil. theol.
 p. 240. Cal-
 uin institut. l.
 3. c. 11. sec.
 15.

(m)
English har-
mony of con-
fessions .sec.
16. c. 25. p.
509.

(n)
In colloquio
Altemberg.
fol. 307.

(o)
Ibidem. fol.
308.

for his teaching (say (m) they) *that we obtaine remission of our sinnes and life, not onely for Christ his sake through faith, but also for the merit of our workes.* Melancthon writeth that, (n) *we are iust not onely by faith, but by al guistes and vertues, and this truly is Austines mind: yea he preuenteth the obiection of S. Austin sometimes mencioning onely faith, saying, (o) with Austin onely faith onely excludeth workes going before (faith.)*

S. Austin teacheth that mortal and venial sinnes do differ of their owne natures.

SECTION. 4.

C Concerning the distinction of *mortal and venial sinne*; the difference wherof aryseth, according to the Protestants opinion, not from the diuersity of the sinnes in them selues, but of the parties committing them

them, so as to their faithful professors (if we wil beleue (o) *Caluin*, *Fulke*, and others) *al sinnes are venial*, and vnto others as (p) *Papistes*, *al sinnes are mortal*. yet *S. Austin* teacheth the contrary, *sometimes* (saith (q) he) *we lye for the good of others, a sinne therefore it is, but venial*. And, (r) *Al sinnes do not make vs the sonnes of the deuil*. yea he recyteth, (s) *qua sunt minuta peccata, which are litle sinnes* as for example, as often as a man eateth and drinketh more then is necessary, or speaketh more then is meete, or is more silent then is expedient, with a number more such like. In so much that *Peter Martir* writeth that (t) *S. Austin* in his books de spir. et lit. c. 28. saith, *euen as there are certaine venial sinnes without which euery iust man cannot liue, and yet they hinder vs not from saluation, so are there &c*. And as for these *venial sinnes*, *S. Austin* thinketh that the saying of our Lords prayer is expiatory for them, for thus he writeth, *There (u) are venial sinnes without which this life is not &c. for litle*

(o)

Institut. l. 3.
c. 4. sec. 28.
Fulke against
Rhem. Test.
in ep. Ican.
sec. 5. fol.
447. (p)
Willet synopsis.
p. 560.

(q)

Tom. 3. En-
chirid. c. 22.
post med.

(r)

Tom. 7. cont.
duas ep. Pelag.
l. 3. c. 3. post
init.

(s)

Tom. 10. de
sanctis. serm.
41. post init.
And Tom. 3.
Enchirid. c.
78. 79.

(t)

Common pla-
ces. part. 3.
c. 4. sec. 21.
p. 153.

(u)

Tom. 9. de
sym-

symbolo ad Ca-
techum . l . i .
c . 7 . circa
med .

(x)
Tom . 4 . de
vera et fal . pæ-
nit . c . 4 . pro-
pofin .

(y)
Tom . 3 . En-
chirid . c . 71 .

(z)
Tom . 5 . de ci-
uit . Dei . l .
21 . c . 27 . &
in rhe Eng .
trans . p . 871 .
872 .

(a)
Can . 9 .

(b)
Tom . 4 . de
vera et fal . pæ-
nit . c . 20 . et
vlt . post init .

*sinnes, without which we cannot be, pray-
er is inuented, what haith prayer? for-
geue vs our debtes &c . if their sinnes
were smale ones, this dayly prayer would
suffice to blot them out . In like sort
(x) There are certaine venial sinnes
which are dayly loosed by our Lords pray-
er &c . but others which are to death,
are not so loosed, but by the fructes of
penance . Againe, (y) for dayly, short,
and light sinnes without which this life
is not spent, the dayly prayer of the faith-
ful satisfyeth . And he expressly ma-
keth difference betweene (z) sinne,
and crime, betweene great sinnes and
smale sinnes; affirming withal that
this which he speaketh of our Lords
prayer concerneth smale sinnes onely .
To which purpose he is further al-
ledged by the 4 . Tolletane (a) Coun-
cel . As lastly that S . Austin doub-
teth not to affirme that, (b) venial
sinnes were alwaies forgiven by ceremo-
nies . Now this doctrine of the dif-
ference of mortal and venial sinnes is
so cleare a truth that with S . Austin
and vs it is likewise taught and de-
fended*

sended by (c) Chemnitius, Melan-
thon, and other Protestant wri-
ters.

*Concerning prayer for the dead, Pur-
gatory, material fire in hel, Lymbus
Patrum, invocatio of Sanctes,
their worship, and Images.*

CHAPTER. 14.

*S. Austin teacheth that it is lawful
and godly to pray for the dead; &
that there is a place of Purga-
tory after this life.*

SECTION. 1.

C Concerning prayer for the dead,
S. Austin was so wholly Ca-
tholicke, as that without al tergiver-
sation or staggering he spareth not
to write that, (a) *It is not to be doubted
but that the dead are holpē by the prayers
of the holy Church, and by the wholesome
sacrifice and almes which are given for
their*

(c)

Loc. com.
part. 3. in his
Thesis therto
annexed. fol.
24. Melanct.
in concil. E-
uang. p. 546.
Musculus. loc.
com. p. 29.
The harmony
of confessions.
p. 81.

(a)

Tom. 10. de
verbis Aposto-
li. serm. 31.
c. 2. initio.

their soules, that our Lord may deale more mercifully with them then their sinnes haue deserued; for the vniuersal Church obserueth this as deliuered from their forefathers, that those should be prayed for, and the sacrifice remembred to be offered for them, who dye in the communion of the body and blond of Christ, when they are remembred in their place at the time of the sacrifice &c. It is not to be doubted, but that these thinges do profit the dead, but such, who haue so liued before their death, that these thinges may be profitable to them after their death: for such as dye without faith, which worketh by charity, and the Sacraments, in vaine are these workes of pittie bestowed vpon them by their frendes &c. Therefore no new merits are obtained for the dead, when their frendes do any good for them, but their owne merits going before, these are made to follow. Yea his aduise is that, as for such thinges which helpe the soules of the deade, as sacrifices, prayers, almes, they bestow vpon those more diligently, instantly, abundantly, who

who being deade in flesh not in spirit,
 they loue not onely carnally but spiritu-
 ally. Againe, (b) there is one so good
 that these thinges he needeth not, and
 againe, another so euil that neither can
 he be holpen with these when he dyeth
 &c. therefore they profit not almen &c.
 when then the sacrifice of the Altar, or
 of any Almes are offered for al the deade
 that are baptised, for those that are
 very good they are thanksgewinges, for
 those that are not very euil they are pro-
 pitiationes, or sacrifices satisfiying Gods
 iustice. Also, (m) they profit not al
 for whom they are done, but those onely
 who while they liued deserued that they
 profit them, but because we know not who
 those are, we ought to do them for al the
 regenerate. Now wheras D. Morton
 and other Protestants do vulgarly
 obiekt that S. Austin prayed for his
 mother Monica, whom yet he
 thought to be in heauen, and that
 the like was done by other Fathers
 for those who vndoubtedly were
 also in heauen; this S. Austin for
 him selfe and the other Fathers haith
answared

(b)
 Tom. 3. En-
 chirid. c. 110.
 initio.

(m)
 Tom. 4. de
 cura pro mor-
 tuis. c. 18.
 init.

(c)
Confut. of
Purg. p. 349.

(d)
Ibidem. p.
326.

(e)
Tract. theol.
p. 394. Bul-
ling. de origi-
nine erroris. c.
9. fol. 223.

(f)
Tom. 5. de ci-
uit. Dei. l. 21.
c. 13. ane. &
after the eng.
translation. l.
21. c. 16. p.
857. & l. 21.
c. 21. p. 860.
& l. 21. c. 24.
p. 863.

(g)
Tom. 5. de
ciu. Dei. l. 20.
c. 25. ante
med.

(h)
Confut. of
Purgat. p. 110.

(i)
Ibidem. p. 78.

answered and explained in the pre-
cedent wordes, affirming that for
such as were *very good*, or in heaven,
prayers were thankesgivinges, and for
those who were not *very evil*, or in
hel, *they were propitiations*, or satisf-
actions. Yea *S. Austin* is so Ro-
man Catholicke, as that *M. Fulke*
auoucheth that, (c) *Austin* defended
prayer for the dead, and that, (d) it
was the common error of his time: for
which also he is acknowledged and
reproved by (e) *Caluin*, and *Bul-
linger*.

In like sort concerning *Purgato-
ry* or temporal punishment after this
life, *S. Austin* affirmeth expressly
that, (f) *some suffer temporal punish-
ments onely in this life*, others after
death, some in both; and that there
are (g) *certaine Purgatory paines*
for *certaine persons hereafter*: In so
much that *D. Fulke* acknowledgeth
that (h) *Austin* de ciuit. Dei. l. 21.
c. 13. concludeth very clearly that *some*
suffer temporal paines after this life, this
may not be denied. And that, (i) *Au-*

stin

fin speaketh indeede of the amending fire,
but had no ground of that fire, but in
the common error of his time.

*S. Austin teacheth local bel, and
material fire therein: As also Lim-
bus Patrum, or Christes de-
scending into bel.*

SECTION. 2.

C Concerning local bel, and that
the material fire therof puni-
sheth the wicked spirits and soules
of men; whereas *M. Iacob* saith,
(k) You set your selfe to prove that in
bel there is material fire &c. you cal
it true fire which we utterly deny. And
(l) The Scripture shew no more any cor-
poral or material, or true fire in bel, then
a corporal worme, material brimstone
&c. which are onely so tearmed
metaphorically, yet *S. Austin* to the
contrary affirmeth that, (m) incorpo-
real spirits may be strange yet true mea-
nes be tormented with the punishment of

C c

corporal

(k)
In Bilsons sur-
uey of Christes
sufferinges p.
43.

(l)
Ibidem. p. 46.

(m)
De ciu. Dei.
l. 21. c. 10.

(n)
In his suruey.
P. 44.

(o)
Ad Auitum.
And see Bil-
sons suruey. p.
51.

(p)
Resp. ad Bel-
lar. disput.
part. altera.
ad. 6. con-
trou. p. 1227.

(q)
Censura libro-
rum Apocri-
phorum, in his
title of lecture.
51. 52. 53.
54. 56. 57.

(r)
Institut. l. 3.
c. 25. parag.
12.

(s)
In respons. vbi
supra. p. 1227.

corporal fire : In so much as D. Bil-
son confelleth that (n) S. Austin
long since hath plainly resolved, that the
fire of hel is not onely a true fire, but a
corporal fire, that shal punish both men
and deuils ; auoching yet further this
to be a doctrine receiued by the Fa-
thers of al ages in Christes Church .
Amongst whom S. Hierome condem-
neth Origen for teaching this error
that, (o) The fire of hel &c. doth not
torment, but the conscience of sinners .
And yet Danæus is content to be con-
demned for an hereticke with Origen
in defending that, (p) The word fire is
taken in the holy Scripture Metaphorical-
ly and tropically, not properly . As also
D. Reynoldes maintaining that, (q)
the fire of hel is not material, nor burneth
soules corporally; with whom also a-
greeth (r) Calvin . Lastly S. Austin
is so cleare herein, that Danæus be-
ing to answere his testimonie ob-
iected by Bellarmine, haith no other
refuge left him, but barely to say
that, (s) the authoritie of Austin here
is none, or of no worth .

So likewise concerning *Limbus Patrum*, or *Christes* descending into *hel*, *S. Austin* teacheth that, (t) *Christ* laid his flesh in the monument, and his soule accompanying him he descended to *hel*, whereby the elect, who though they were in the bosome of tranquillity, yet being detained within the gates of *hel*, are brought againe to the pleasures of *Paradise*: neither was this the priuate opinion of *S. Austin*, for he further auoucheth that, (u) almost the whole Church agreeth concerning the first man (*Adam*) that *Christ* loosed him (from *hel*.) To which purpose *D. Bilson* (x) particularly alledgeth *S. Austin*.

(t) *Tom. 10. de tempore. ser. 137. propositio init.*

(u) *Tom. 2. ep. 99. ad Euod. um. multo ante med.*

(x) *Suruey. p. 198.*

S. Austin teacheth that *Saintes* are to be inuocated, and worshiped: As also their reliques to be reuerenced.

SECTION. 3.

C Concerning inuocation of *Saintes*, *S. Austin* is so fully agreeing with

with vs, that him selfe doubteth not to pray vnto S. Ciprian, being long before martyred, saying, (a) *Let him helpe vs with his prayers &c. that our Lord graunting, we may immitate his goodnes, as much as we are able. yea he reporteth in prooffe hereof this strange miracle, (b) One Florentius (saith he) here of Hippo, a poore old man lost his upper garment, and being vnable to buy an other, he came to the shrine of the 20. Martyrs, and prayed aloud vnto them to helpe him to rayments &c. at his departure he espyed a great fish newly cast vp by the sea &c. and cutting the fish he found in the bellie thereof a ring of gold. And in this doctrine S. Austin is so cleare, that Chemnitius relating his former prayer to S. Ciprian affirmeth that, (c) Austin did this without Scripture, yealding to the time and custome: So general was the custome of praying to the Saintes in the time of S. Austin; for which he is also further reprehended by other (d) Protestants; M. Fulke uot forbearing also to acknowledge*

(a)
Tom. 7. de
Baptismo, con-
tra Don. l. 7.
c. 1. & see l.
5. c. 17.

(b)
Tom. 5. de
ciuit. Dei. l.
2. c. 8. circ.
med. & in the
english transla-
tion. p. 886.

(c)
Examen. part.
3. p. 211.

(d)
The Centu-
ristes. Cent.
5. c. 6. col.
674. Lectius.
in præscript.
theol. l. 2. p.
274. 277. 280.

knowledge and say, (e) *I confesse that Ambrose, Austin, and Hierome, held invocation of Saintes to be lawful.*

(e)
Reicynder to
Bristow. p. 5.

In like sort, in prooffe that Saintes may be worshiped, he wryteth thus of martyrs, (f) *we honour their memories as of holy men of God.* And, (g) *we worship Martyres with that worship of loue &c. but with that worship which in greke is called Latria (or which is proper onely to God) we neither worship them nor teach them to be worshiped.* Yea S. Austin is reprov'd for vsing our now vsual distinction of Dulia, and Latria, by Hospinian saying, (h) *Blessed Austin first inuented this distinction of Dulia and Latria, and amongst religious worshipes he thus distinguished, that, that which is due onely to God, he calleth Latria, and that he nameth Dulia which is lawful to geue vnto creatures.* And to this purpose he alledgeth sundry sayinges of S. Austin.

(f)
Tom. 5. de
ciu. Dei. l. 8.
c. 17. init.

(g)
Ibidem. l. 20.
c. 21. ante
med.

(h)
De Templis.
p. 207.

But S. Aust. also approueth the feasts celebrated in honour of Saintes saying, (i) *Hauing this day the feast of the passion*

(i)
Tom. 8. in
Psalm. 63.
initio,

(k)
In Psal. 88.
• n. 2. and
see Concil. 3.
Carthag. can.
47.

(l)
Examen. part.
2. p. 176. &
see Aug. tom.
6. contra Fau-
stum. l. 20. c.
21. post init.

(m)
Can. 14.

(n)
Cent. 5. l. 1.
• 33. p. 158.

(o)
Cent. 5. col.
697.

(p)
Tom. 2. ep.
103. ad Quin-
tianum sine.

(q)
Tom. 3. de
Eccles. dog. c.
73. initio,

passion (or death) of holy Martyrs &c.
As also, (k) The martyrs, whose birth
dayes we celebrate, said &c. yea Chem-
nitius alledgeth S. Austin to say, (l)
Christian people do celebrate together
the memories, of martyrs with religious
solemnity. Furchemore concerning
the honoring of the Reliques of Sainc-
tes, the 5. Carthage Council (wher-
at S. Austin was present) decreed
thus, (m) It pleaseth vs that Altars
which are erected in the seildes & high
wayes, as the memories of martyrs, in
which no body or reliques of martyrs
placed, are approued by the Bishops &c.
be cast down. This Canon Oflander
tearmeth (n) a foolish and grossly su-
perstitious constitution, Austin being ei-
ther present or approuing it. And the like
dislike of this Canon is to be seene in
the (o) Century writers. But S. Au-
stin him selfe further saith, (p) They
carry the reliques &c. of Stephen the
martyr, which your holines knoweth
how fiersly you ought to honor as we haue
done. And, (q) we beleue that the re-
liques of martyrs are most sincerely to
be ho-

be honoured as the members of Christ &c. if any impugne this opinion, he is not to be thought a Christian, but an Eunnoman, and Vigilantian. This point of doctrine was so received in that age of S. Austin as that Osiander faith of S. Hierome (who was familiar with S. Austin) that,

(r) He foolishly contended, that the reliques of Saints were to be worshiped.

And the Centuristes recyte the very words (s) of S. Hierome concerning the worship of Reliques as also of Vigilantius objecting to Catholickes their then usual honouring of reliques: The doctrine wherof S. Hierome reporteth to have beene the received doctrine in his time (to vse his owne (r) wordes *Non unus orbis, sed totius orbis*, not of one Citty, but of the whole world. yea they were as then so religiously esteemed, as that, (u) Pilgrimages were made unto the places of their abode.

Lastly wheras Faustus the Manichee charged Christians in their honouring of martyrs to have made them

(r)

Cent. 4. l. 4.
c. 19. p. 506.

(s)

Cent. 4. c. 10.
col. 1250. and
col. 603.

(r)

Lib. contra Vi-
gil. c. 3.

(u)

Tom. 2. ep.
137. multo an-
te med. And
see tom. 3. Ide
Eccles. dog. c.
73.

them

(x)
White in his
way to the true
Church. p.
220.

(y)
Tom. 6. cont.
Fauft. Manich.
l. 20. c. 21.
initio. And see
c. 4. & tom.
2. ep. 43.

them *Idols*, euen as (x) Protestants
do now charge vs Catholickes for
worshipping of Sainctes, *S. Austin*
thinketh to vnworthily & so basely
of this obiection, as that he saith
therof, (y) *It doth not moue me so*
much as to answere this calumnie &c.

S. Austin teacheth that it is lawfull
to vse and worship the Images of
Christ and his Sainctes.

SECTION. 4.

ALthough occasion to intreate
of *Images* was not so ministred
to *S. Austin* as of other thinges,
yet he leaueth vs not without al tes-
timony therof, but indeede affir-
meth that it was vsual & frequent in
his time to haue the pictures of *Christ*
and his *Sainctes*: for vpon occasion
of certayne *Pagans* deuised forgeries
against *Christ*, and *Peter*, and *Paul*,
S. Austin coniecturing why they
named

named therein those two Apostles rather than the other, saith, (a) *I thinke it was because they had seene in many places them pictured together with him, to wit, Christ: And which argueth him to speake of Christian countries, he addeth immediatly next after (as in reason of being so painted together with Christ) because Rome doth more famously & solemnly celebrate the merits of Peter, and Paul, even for the same day of their sufferings.*

And as concerning the division of the ten Commandements into the first and second table, S. *Austin* (directly to the contrary of our aduersaries pretended argument against *Images*) differeth from them, therein (b) affirming this part of the commandement, *Thou shalt not make to thy selfe any graven thing*, not to be a seuerall distinct precept of it selfe, but parcel of (and therefore explained by) this former, *Thou shalt not haue strange Gods*. Herein he writeth so largely, and his iudgement is so confessed, that *Musculus* speaking

(a)

Tom. 4. de
consensu Euan-
gelist. l. 1. c.
10. circa med.

(b)

Tom. 4. quæ-
stionum in Ex-
od. l. 2. q.
21. post init.

(c)
 Loc. com. de
 Decalogo. p.
 39.

king of Catholickes saith, (c) They divide the precepts of the first table into three, and of the second into seauen, & so they leaue out the commaundement concerning Images and grauen thinges &c. following Austin who l. 2. quest. super Exodus. c. 71, &c. appointeth three preceptes to the first table, and the other seauen to the second. And then as pretending most vnworthily, S. Austin to be herein contrary to him selfe, he further saith, But the same Austin plainly differeth from him selfe &c. againe if the authority please, why doth it not please in that which he writeth agreeably with the rest of the more auncient (Fathers) rather then in that which he write differently from others and him selfe; but it agreed better to the time wherein grauen thinges & Images were brought into the Church of Christ. Willet likewise for this very cause reprobeth S. Austin saying.

(d)
 Comment. v.
 pon Exodus in
 c. 20. p. 515.

(e)
 Ibidem. p. 314.

(d) As for the reasons of the contrary opinion, they are of no value, Austin would haue but three precepts in the first table. And againe, (e) The Romanister

opinion

opinion is, that there are but three commandments in the first table, putting the two first into one &c. of this opinion is Austin quæst. 71. in Exod.

And as by the premises S. Austin includeth the lawfulness of sacred Images, so withal he confessedly teacheth (which in direct termes extendeth it selfe to the (f) *brazen serpent*, and the Images of (g) *Cherubims*, appointed by God him selfe) this our Catholicke principle, that, (h) *The honour given unto profitable signes appointed by God (as being in it selfe lawful) passeth from them to the thing signified.* To which purpose *Hospi-* *nian* affirming that Sacraments may as signes be honoured, saith (even as we say of (i) *Images*) that honour stayeth not in them, but passeth from them to the things which are signified. In prooffe of which opinion, he also alledgeth S. Austin saying, *Those things which Austin writ, de doctrina Christiana. l. 3. c. 9. do agree with these, who adoreth (saith he) a profitable signe appointed by God, whose power*

D d 2

and

(f)
Numeri. 21. 8.(g)
Exod. 25. 18.(h)
Tom. 3. de
doctrina
Christi. l. 3.
c. 9. initio.(i)
Hist. sacram.
part. 1. l. 5.
c. 8. p. 477.

(k)
Defens. de Eu-
char. loc. 1.
col. 382.

(l)
Defence of the
English translat.
of the Bible.
c. 3. p. 119.

(m)
Answer to
certain ob-
iect. p. 83. &
53. Tuch. An-
tidot. p. 92.
Bucer, in Cen-
turia. ep. the-
ol. p. 270.

Pet. Mart. & Melane, in Polmerus. de Imaginibus. sec.
374. 476. 471.

and signification be understandeth, doth
not honour that which is seene and pas-
seth, but rather that wherunto al such
things are to be referred. This place
is so pregnant, as that it is therefore
alledged to the same purpose by (k)
Peter Martir.

Ad lastly therunto that the Lu-
theranes haue stil Images in their
Churches, as witnesseth (l) M.
Fulke, and are therein defended by
diuerse Calvinistes, as namely D.
(m) Fortherby, M, Tuchborne, Bu-
cer, Peter Martir, and Melancthon,

Concerning Christian fastes, as abstinence from certaine meates upon certaine dayes: As also concerning vowed chastity and monastical life.

CHAPTER. 15.

S. Austin teacheth that prescribed dayes of fasting, and abstinence from certaine meates are lawful.

SECTION, I.

First as concerning the fast of Lent, S. Austin teacheth that, (n) not to keepe it at all is sacriledge, & in part to breake it is sinne: This doctrine is confessed and disliked in S. Austin by the (o) Centuristes, and (p) Hamelmannus; and it is further explained by S. Ambrose, whose disciple S. Aust. was, as the same (q) Hamelmannus testifyeth: and of whom Oecolampadius saith,

(n) Tom. 10. de tempore. | ser. 77. init. & ser. 62.

(o) Cent. 5. c. 6. col. 686. 687.

(p) De tradit. Apost. part. 3. l. 3. col. 824.

(q) Ibidem. col. 786.

"(r)
Epist. Oecol.
& Suing. p.
608.

(s)
Scr. 25. 34.
36.

(t)
In Whitguistes
def. p. 100.

(u)
2. Reply part.
1. p. 83.

(x)
De tradit. A-
post. col. 788.

(y)
Tom. 2. ep.
36. ad Calula-
num. mult.
ante med.

(z)
Cent. 5. c. 6.
col. 730. 686.

(a)
Tom. 6. hxr.
33. init.

How (r) should Austin teach contrary
to Ambrose by whom he was ordered?

Now it is evident that S. Ambrose
expressly affirmeth that (s) *It is sinne
not to fast in Lent*; wherein he is con-
fessed and reprov'd by M. (t)
Cartwright, who also saith of them
both (u) *Ambrose and Austin were
both of them corrupt in Lent fast*: for
which also S. Ambrose is at large
reprehended by (x) Hamelmannus.

In like sort concerning the then
vsual fast of Wedne(s)day, fryday, and
Saturday, S. Austin saith, (y) *The
Christian who accustometh to fast Wed-
nesday, fryday, and Saturday, &c.* This
saying also is acknowledged by the
(z) *Censuristes*.

But S. Austin proceedeth yet fur-
ther condemning the contrary opi-
nion of Protestants in the hereticke
Aerius, saying of him, (a) *It is re-
ported that he hath added some opinions
of his owne, saying that we ought not to
pray or offer sacrifice for the deade, and
that appointed fastes are not solemnly
to be kept.* In which his censure he is
acknow-

acknowledged and disliked by (b) *Daneus, Fulke, and Osiander*: And yet the same censure is given against *Aerius* for the greeke Church by S. (c) *Epiphanius*.

And wheras the Puritans, as *M. Wells*, one of them confesseth, (d) say, *we thinke it no heresy to fast on the Lords day, more then other dayes*. yet S. *Austin* avoucheth that, (e) *To fast on the Lords day is a great scandale, yea a scandal of the whol Church*. In which he is confessed and alledged by *M. (f) Whitguist* and the (g) *Centuristes*, and both he and S. *Ambrose* by (h) *Hamelmannus*, and the 4. (i) *Carthage Councel* for decreeing the same doctrine is reprov'd by (k) *Osiander*.

In like manner concerning abstinence from certaine meates, S. *Austin* reporteth of his time that (l) *Catholickes &c. do abstaine, not onely from flesh, but also from certaine fruites of the earth, not that they thinke them unclean &c.* And, almost al in *Lent* observe this abstinence; which also may

(b) De hæres. c. 53. fol. 177. Fulke in his answ. to a counter. Cath. p. 44. 45. Osiand. cent. 4. l. 3. c. 47. p. 434.

(c) Hæres. 75.

(d) Reply against Browne. p. 196.

(e) Tom. 2. ep. 86. ad Casulanum.

(f) Defence. p. 102.

(g) Cent. 4. col. 445. 401.

(h) De tradit. Apost. part. 3. l. 3. col. 786. 787. (i) Can. 64. (k) Cent. 5. p. 13. (l) Fom. 6. cont.

Fault.

Fault. Manich.
l. 30. c. 5.
post init. see
Tom. 1. de
moribus Ec-
cles. c. 31.

(m)

Aug. Tom. 6.
cont. Fault.
Manich. l. 30.
c. 4. post init.

(n)

Exam. part.
4. p. 142. and
see Aug. tom.
6. her. 82.
circa med.

(o)

Tom. 3. de
Eccles. dog.
c. 68. init. &
see the Cen-
tur. cent. 4.
c. 5. col. 381.

(p)

3. part. of his
defence of the
reform. Cath.
p. 60. Wil. in
Antilogie. p.
13. Dan. in 1.
part. alt. part.

R. 238.

may yet more appeare by *Fauftus* the
hereticke *Manichee*, who in defence
of his owne wicked perpetual absti-
nence from certaine meates, as of
thier owne nature vncleane, signi-
fyeth the Churches then Catholicke
custome, in his obiecting therof &
saying to S. *Austin*, (m) *If Lent be
observed by you without wine and flesh
not superstitiously but by Gods law &c.*
yea in this S. *Austin* was so full that
he censured and comdemned *Iouini-
an* for his contrary doctrine: wher-
of saith (n) *Chemnitius*, *Austin* affir-
meth *Iouinian* to haue taught, *fastes or
abstinence from certaine meates to pro-
fit nothing*. Of which also S. *Austin*
saith him selfe, (o) *to beleene that
no merit encreaseth to those that abstaine
from wine or flesh, is not the part of a
Christian, but of a Iouinian, or nouel
Protestant; amongst whom (p) D.
Abbot, Willet, and Danais, are not
ashamed to defend Iouinian in his
foresaid error.*

S. *Austin*

S. Austin teacheth that the vow of chastity is lawful.

SECTION. 1.

TO omit that *S. Austin* affirmeth it to be (q) the heresy of *Tom. 1. l. 2. Retract. c. 22. initio.*
Iovinian to equal the merit of *virgins*; he taught (as before) the lawfulness of *vowed chastity* amongst those who are married, affirming that to such (r) as with mutual consent have vowed to God chastity, that a greater reward is truly due unto them; and that (s) such things are not to be vowed by married persons but by mutual consent &c. which once had he addeth further, *genu both to God what you have both vowed*; yea he censureth the breach of the vow of chastity for damnable adultery, saying. (t) If he shal marry after the vow which he haith promised to God, he shal be condemned &c. If a Nunne shal marry, she shal be reputed to have committed adultery against Christ. To this purpose

E e

(q)
Tom. 1. l. 2.
Retract. c. 22.
initio.

(r)
See before
chap. 12.

(s)
Tom. 2. ep.
45. propc fin.

(t)
Tom. 8. in
Psal. 23. post
init.

purpose also the fourth Carthage Council (wherat S. Austin was present and subscribed) decreed concerning vowed widowes, that (u) If any widowes though yong in yeares &c. shal vow the selues to God, and casting of their laye habit, shal appeare in religious habit under the testimony of the Bishop & the Church, and shal afterwarde turne to secular marriages, according to the Apostle, they shal haue damnation. This decree is so disliking to Danau, that he chargeth the Council and S. Austin with (x) abusing manifestly the word of God; and as Ofiander thinkech (y) this Canon haith great errors in it.

And whereas the auncient Nouelists did vsually obiect (as Protestantes stil do) that of 1. Tim. 4. 3. thence to infer, that the Churches forbidding of marriage in vowed persons, is the doctrine of diuels. S. Austin answerech therto in these wordes, (z) He forbiddeth to marry, who saith that it is euil, not he who preferreth before this good another thing
 doing better

(u)
 Can. 104.

(x)
 1. partis. alt.
 parte. p. 1011.
 (y)
 Cent. 5. l. 1.
 c. 1. p. 20.

(z)
 Tom. 6. cent.
 Faust. Marich.
 l. 30. c. 6.
 prope init.

Better. And the same answere is made by Protestantes in the case of fasting from certaine meates as namely by *M.* (a) *Hooker, M. Iacob, &* others. Ad lastly herunto that this vowing of chastity by *Preistes, Virgins, or Widomes*, was not (as Protestants seeke to euade) in *S. Austines* iudgement (b) in regard of this present life, neither that they should passe the time without greater troubles, nor for the auoiding of greater vexations, but expressly for the life to come, which is promised in the kindome of heauen. And according to this he reporteth *Iouaniens* condemned error, saying, (c) He would not marry, not for any greater merit with God in the kingdome of life euerlasting, but for the present necessity lest he should suffer the troubles of marriage.

(a)

Ecclesi. fol. 1. 5. sec. 72. p. 209. Iacob in his defence of the Church. p. 59. quæstionia Ecclesiæ. p. 106. 107. (b) *Aug. Tom. 6. de virginit. c. 13. 22. 23.* And see *Fulke* against *Rhem* Test. in 1. *Cor. c. 7. ad 28.*

(c)

Tom. 6. hær. 82. professio.

S. Austin teacheth that it is lawful
to now the state of monastical
or religious life.

SECTION. 3.

C Concerning the professed po-
uerty of Monkes, S. Austin re-
prehendeth one Iannarius for that
(c) professing a life in common, he made
a will and appointed heires &c, wherof
he further saith, *Proh dolor illius so-
cietatis, O greese of that community.*
The beginning of this very sermon
is aboute 900. yeares since alled-
ged verbatim vnder S. Austines name
by S. Bede in 2. Cor. c. 8. And
this sermon and these very wordes
now cyted, are at large recyted vn-
der S. Austines name aboute 100.
yeares since in the Council of (d)
Aquisgrane, vnder Lewis the first.
The Centuristes also say hereof, (e)
Austin by the way reherseth certaine
thinges of Monkes &c. as that, None
of them possessed any thing proper to them
selues.

(c)
Tom. 10. de
diuersis. serm.
49. de com-
vita Cleric. c.
2. ante med.

(d)
Cap. 112.

(f)
Cent. 3. col.
710.

Almes: And the same is confessed by
(f) *Zapperus*, and *Hospinian*, as also
of *S. Hierome*, by (g) *Chrispinus*.

And that this profession of *Monachisme* was vnder vow, *S. Austin* further saith, (h) *what is it, they made voide their first faith? they haue vowed & not performed; therefore let no brother placed in the Monastery say, I wil leaue the Monastery &c. it is answered to him they haue not vowed, thou hast vowed, thou hast looked backe &c. remember Lous wife.* And yet in more full explication of *S. Austines* iudgment and the doctrine of his time; the Protestant *Mollstor* affirmeth euen of the *Calcedon Council*, (i) that it, against the Oracles of the holy Ghost, forbade the vse of marriage to Monkes, and Nunnes.

But *S. Austin* yet further impugnerh the hereticke *Petilianns* for inueighing against this profession, he spake (saith *S. (k) Austin*) with contumelious mouth in dispraise of Monkes and Monasteries. And he chargeth

(f) Polit. Eccles.
l. 2. c. 13. p.
474. Hosp. de
orig. Monach.
fol. 74.

(g) Estate of the
Church. p.
132.

(h) Tom. 8. in
Plal. 75. muls.
post med.

(i) De Eccles.
milit. p. 80.
and see Concil.
Calced. can.
15.

(k) Tom. 7. cont.
lit. Petil. l. 3.
c. 40. post
med.

(l)
Tom. 8. in
Psal. 132. post
init.

(m)
Ibidem. ante
med.

(n)
Can. 104.

(o)
Cent. 5. c. 7.
col. 744. and
see also Ofi-
and. cent. 5.
P. 155.

(p)
Can. 11.

the Circumcelians, for that (l) they were accustomed to say what meaneth this name of Monkes. And againe, (m) what do they say who insult against vs concerning the name of Monkes &c. who say unto vs, show ye where the name of Monkes is written?

Now as concerning the religious habit of professed Virgins, Widowes, and Monkes, the 4. Carthage Council (wherto S. Austin subscribed) speaking of professed Widowes, saith, (n) Those who leaving their laycal habit haue vowed them selues to God under the testimony of the Bishop & the Church in a religious habit &c. The Centuristes also confesse (o) veiled virgins (to be mentioned) in the 26. Canon of the Millemitan Council, wherto also S. Austin subscribed; as also to the 4. Carthage Council wherein it was decreed that (p) when a Nunne is presented to the Bishop for her consecration, that she be clothed with such garments as shal be fit for her profession & sanctimony ever after to use. This Canon is also acknowledge by Osiander, charging

charging it (q) with *superstitions and hypocritical habits*. And the like is to be scene in the 3. (r) *Carthage Council*, reported also by the same (s) *Osiander*. The *Centuristes* also speaking of the *Monkes* of the 4. age, confesse that they vsed (t) *a certaine clothing (or couering) upon their heades, which they called their hood, a girdle also about their loynes, and a garment upon their shoulders; and they mencion also the (u) habit of Nunnes*. In like manner as touching the *abstinence of Monkes* the *Centuristes* report from (x) *S. Austin* their almost *incredible fastes*, affirming also from him that, *some spent very often three whol dayes and more without meate or drinke, and that they abstained also from flesh and wine: and that Aust. in ep. 86. telleth that many in the Monasteries fasted five dayes in the weeke during their whol life.*

S. Austin also testifyeth him selfe to haue beene a *Monk*; for speaking of *Monachisme* he saith, (y) *I who write these thinges &c. do exhort others*
so this

(q)
 Cent. 5. l. 1.
 c. 1. p. 6.

(r)
 Can. 4.

(s)
 Cent. 4. p.
 523.

(t)
 Cent. 4. c. 6.
 col. 472. and
 see cent. 5. c.
 6. col. 704. &
 Sozom. hist.
 l. 3. c. 13.

(u)
 Cent. 5. c. 6.
 col. 733.

(x)
 Cent. 5. c. 6.
 col. 688. and
 col. 711. 732.

(y)
 Tom. 2. ep.
 89. ad Hilari-
 um. versu 60.

(z)
Tom. 7. cont.
lit. Petil. l. 3.
c. 40. post
med.

(a)
In vita August.
c. 5. init.

(b)
Tom. 10. de
diuersis ferm.
29. de com.
vita Cleric.

(c)
Gent. 5. c. 6.
col. 701.

to this purpose with al my power, and
in the name of our Lord I haue parta-
kers. And speaking against Petilia-
nus he affirmeth that, (z) he spoke
with consuetudinous mouth in dispraise of
Monasteries and Monkes, reprehending
also me, that this kind of life
was instituted by me. To which pur-
pose also saith Passidonius of S. Aust.
that, (a) being made Priest, presently
he erected a Monastery within the
Church, and began to liue with the ser-
uants of God according to the manner
and rule. yea S. Austin further saith
of him selfe, (b) I disposed my selfe
to be in the Monastery with the brethren
&c. I could not slender meanes, & gaue
to the poore &c. behould how we liue,
it is not lawfull for any in our company
to haue any thing proper to them selues.
And the Centuristes likewise report
that (c) Aust. in Psal. 103. exhor-
teth rich men, that they wil set their
gooddes, fieldes, villages, gardens, to
geue to the seruants of God, and to
build Churches and Monasteries, yea
in the 22. epistle it is taught that him not to
number

number him selfe with the Monkes, when he saith, I in my lute cottage with my Monkes &c. The Conaristes also say concerning Eremites, (d) It is evident that there were Eremites &c. but they are called Anchorites &c. Austin Tom. 1, de moribus Cathol. Eccles. l. 1. c. 31. expressly saith, that kind of men to be dispersed cheifly through the East and Egypt, who living most private, altogether from the sight of men, do inhabit most desert places, and do enjoy the speech of God: Of whom also S. Austin there affirmeth for their dyet that they were content onely with bread and water; mentioning also particularly one (e) Iohn an Eremite and Prophet.

(d)
Cent. 5. c. 6.
col. 714.

(e)
Tom. 5. de
ciuit. Dei. l.
5. c. 26. post
init. And after
the english
translation. p.
232.

Lastly though Protestants would delude al this, by barely affirming that the Monkes of those Primitive times were much different in their profession and manner of life from ours of these, yet, besides the premises which do ouer clearly convince the contrary, it is evident that, that very Monachisme which S. Au-

stin haith thus described and com-
 mended, is much disliked by our li-
 bertine Nouelistes, & so according-
 ly (f) Caluin saith, *In the meane time*
I do not dissemble, but that in that very
auncient forme (of Monachisme) there
is some thing which litle pleaseth me.
 for which also both S. Austin and
 S. Hierome are further confessed and
 reprehended herein by (g) Hospinian,
 who tearmeth also (h) Austin a great
 louer of monastical profession according
 to the custome of that age &c. but
 this Father (let it be spoken otherwise
 with leaue of so great a man) wresteth
 the wordes of the Prophet, saith this
 Protestant: So litle pleasing is S.
 Austin and the auncient Monkes with
 their perfection and austeritv of life
 to moderne Protestantes.

(f)

Institut. 1. 4.
 4. 13. sec. 16.

(g)

De origine
 Monach. fol.
 100. 106.]

(h)

Ibidem. fol.
 33.

Concerning Antichrist, usury, and
permission of stews.

CHAPTER. 16.

Concerning Antichrist his comming
at the end of the world: And of
Enoch, and Elias, their com-
ming as then to resist him.

SECTION. I

V Ereas our aduersaries do
thinke, the word *Anti-*
christ to signify, not an open profes-
sed aduersary, but Christes preten-
ded (i) *Vicar*; the *Centuristes* do to
the contrary confesse, that *S. Austin*
is of opinion that *Antichrist* shal be
one, who wil directly oppose him
selfe to *Christ*, for thus they write,
(k) *Austin* teacheth the Etimology of
Antichrist, in epist. *Ioannis. Tract. 3.*
Antichrist in latine he is said who is con-
trary to *Christ* &c. some understand
Antichrist to be so called, because he is

Bar. 2. m. T.
ostendit
Antichrist
Centuristes
cent. 1. l. 2.
col. 435. Mu-
fulus, loc. com.
p. 184.

(k)
Cent. 5. c. 4.
col. 416.

to come before Christ &c. it is not so said, it is not so written, but Antichrist, that is, contrary to Christ &c. likewise in Tract. de Antichristo, desiring to know of Antichrist; first you shal marke why he is so called, to wit. for that he wil be contrary to Christ in al thinges &c. he wil dissolue the Euangelical law, and wil recat into the world the worshipping of diuels.

S. Austin likewise affirmeth that he shal spring from the Iewes saying, (1) As our authors say, Antichrist shal be borne of the people of the Iewes, of the tribe of Dan, according to the Prophet saying &c.

The Centuristes also confesse that in S. Austines iudgement Antichrist should not come til al the subiected kingdomes were revolted from the Roman Empyre which yet is vnaccomplished, for thus they write, (m) Austin in his treatise of Antichrist declareth in few wordes the time of Antichristes comming, therefore the Apostle Paul from hence affirmeth Antichrist not to come before into the world, vntill
first

(1)

Tom. 9. tract.
de Antichristo.
post. init And
see cent. 5. c.
4. col. 416.

And see tom.
3. de benedict.
Iacob. prope
fin.

(m)

Cent. 5. c. 4.
col. 420.

first a departure shal come, that is, un-
les al kingdomes shal depart from the
Roman Empyre, which were before sub-
iect unto it: And then next alter-
wardes they ad, but this time is not
yet come because though we see the Ro-
man Empire for the greatest part to be
ouerthrowen, yet as long as the kinges
of France shal continue who must possesse
the Roman Empyre, it shal not wholly
perish, because it shal stand in it kinges.
And the same continuance yet of
the Roman Empyre, is collected by
other (n) Protestantes euen from
the Scriptures them selues.

Now concerning the short raigne
of Antichrist, S. Austin (according to
our english translation) (o) writeth
Antichristes kingdome shal be most cruel
against the Church, though it last but a
while &c. The times, time, and halfe
a time, is three yeares and a halfe: a
yeare, two yeares, and halfe a yeare,
and this is declared by a number of
dayes afterwarde, and by the number of
monethes in other places of Scripture.
As also, (p) bound he is, and in the last

(n)

Dreslerus in
Millenario 3.
in his oration
added to the
end therof. de
Monarchia 4.
fol. Nn. 2. &
fol. Nn. 3.
Sonnius, tom.
1. continen.
scripta. &c. p.
173. Springe-
rus de pace re-
ligionis. p. 18.
20.

(o)

Tom. 5. de ci-
uit. Dei. l. 20.
c. 23. circa
med. And ac-
cording to the
engl. transl. p.
823.

(p)

Ibidem. c. 3.
p. 801.

(q)
Tom. 9. tract.
de Antichristo.
prope fin.

(r)
Tom. 7. de
pecc. orig. c.
23. post med.
& tom. 3. de
Gen. ad lit. l.
9. c. 6. post
med. and tom.
3. de mirabili-
bus sacræ
Scripturæ. l.
1. c. 3. post
med.

(s)
Pet. Mart. in
his common
places in en-
glish. part. 3.
c. 16. sec. 17.
p. 380. Cal-
uin. in Hæbr.
in c. 11. 5.
and see Luther
Tom. 6. Wit-
temb. fol. 79.
Willet vpon
Gen. in 5. p.
69. (t) Tom.
5. de ciuit Dei
(20. c. 29. post init, & after the eng. transl. p. 830. (u) lb.

and smalest remainder of time shal be be-
loosed, for we read that he shal range in
his greatest malice onely three yeares &
six monethes. And againe, (q) Anti-
christ when for three yeares and a halfe
&c. he shal vex the world &c. after-
wardes he shal kil Enoch and Elias.

But as touching Enoch, and Elias,
S. Austin saith, (r) We doubt not
Enoch, and Elias, to liue in the bodies
wherewith they were borne: which he
confirmeth in sundry other places,
and of the same opinion are also
sundry Protestantes. But S. Austin
yet teacheth further saying, (t) that
Elias shal conuert the Iewes to Christ,
(ultimo tempore) before the end of the
world &c. is most commonly beleued
and taught of vs Christians, and is held
as a point of infallible truth, for we may
wel hope of the coming of him before
the iudgement of Christ, whom we do tru-
ly beleene to liue in the body at this houer,
without euer hauing tasted of death. A-
gaine (euen according to our en-
glish (u) translatiō) somewhat before the
day

day of
Iewes
secute
shal
L
the
com
befor
by
lary
in
Ma
fen
say
so
the
sta
m
C
C
b
to
f
c
v

day of iudgement, Elias shal come, the Jewes shal beleene, Antichrist shal persecute, Christ shal iudge, and the deade shal arise.

Ibidem. p.
834.

Lastly S. Austin teacheth that at the day of iudgement Christ shal come (x) with the signe of the Crosse before him: And the same is taught by Origen, Chrysostome, Hierome, Hilary, Theophylact, Euthemius, and Bede, in their severall commentaries vpon Math. 28. 30. And the same is defended by the Protestant M. Trig, saying, (y) Gualter of famous memory so expoundes Math. 24. 30. And by the signe of the sonne of man, he understandeth the Crosse, these be his wordes, most of the auncient Fathers expound the Crosse to be this signe &c. Also Thomas Couper Bishop of Lincolne said, my breithren can you not endure that signe to be made here vpon earth, which before the comming of the iudge shal be conspicuous in heauen? And yet al this is so Popish to M. Nappeir, that he blusheth nor to write, (z) The signe or Crosse which appeared in
vision

(x)
Tom. 10. de
tempore. ser.
130. post med.

(y)
True Catho-
licke. p. 295.

(z)
Vpon the Re-
uelat. p. 89.
90. 214. 215.
219. and Pro-
position. 31.
p. 72. 73. 74.
75.

vision to Constantine with these wordes.
in hoc signo vinces, in this signe thou
shalt overcome, was the first publike
& visible marke of Antichrist, O times,
O times, what a monster have ye bred?

(a)

Molinus in
Fentō of vsury.

l. 2. c. 2. sec.

3. p. 44. Bu-

cer. in his

scripta Angli-

can. p. 789.

790. 791 Vi-

rel, in his prin-

groundes of re-

ligion engli-

shed. p. 148.

Bullinger in his

Decades in en-

glish. Dec. 3.

serm. 1. p.

374. Oliander

cent. 16. l. 4.

c. 34. p. 1047.

(b)

Treatise of vsu-

ry. l. 2. c. 3.

p. 529.

S. Austin teacheth vsury to be un-
lawful.

SECTION. 2.

THough many (a) Protestants
do defend vsury for lawful,
yet the contrary with al Catholickes
is maintained by S. Austin, of whom
thus writeth M. Fenton, (b) If we
desire S. Austines iudgement (who is in
steede of many) he is so confident,
that he appealeth to the vsurers them-
selues, who practised in his dayes, say-
ing in Psal 36. quam detestabile sit,
quam odiosum, quam execrandum, puta-
et ipsi Feneratores narrant. (how dete-
stable, how odious, how execrable, is it,
the very vsurers know them selues :)

but

but he might happely speake of some excessive vsury or extortion, obserue therefore how presentl^y he explaineth him selfe in the very same place saying, Si aliquid plus quā dedisti expectas accipere, Fenerator es, et in hoc improbandus, (If thou expect to receiue any more then thou deliuered, thou art a Vsurer, and in this thou art to be condemned :) the common obiection which is made for vsury &c. is answered by the same Father saying, the vsurers also dare say, they haue not els wheren to liue, so may the robber say &c. so may the burgler say &c. so may the baud say &c. his final sentence is, that vsurers belong not to the Church of God. Thus far M. Fen-ton from S. Austin against vsury.

S. Austin teacheth that stewes may be permitted for the anoyding of greater euil.

SECTION. 3.

AS concerning Stewes which are permitted in some Catholicke countries in preuention of greater inconuenience, as of vnnatural or violent accomplished lustes, and the general ouer spreading of that particular euil, which otherwise; like the plague, would disperse it self into al or most partes of the citty were it not restrayned (as is the other to the pesthouse) to the sink or chan-nel of some one like reserued seueral precinct: In this respect Catholicke diuines hould, that for the preuen-tion of greater mischeife, it may be so permitted, though not allowed; as in like respect the (c) libel of di-
 (c) uorce was by Moyses not allowed, but permitted for the hardnes of the Jewes heartes; or as is vsury by the Church

(c)
 Math. 19. 8.

Church (d) of England, and some
 (e) other Protestant Churches not
 allowed, but like wise permitted, in
 respect of trade, commerce & other
 important necessity. To which pur-
 pose wryteth, (f) *Besa*, *The civil*
lawes if they be wel enacted, do com-
maund nothing which God prohibisteth,
nor prohibite any thing which God
commaundeth, but through the iniquity
of men they are compelled onely to mode-
rate many thinges, which they cannot
quite take away, and these are they which
are said to be permitted by the lawes, for
example, Christian charity forbiddeth to
commit usury, yet by reason of the tra-
ding of men, many Magistrates see they
cannot absolutely forbid it, therfore they
prescribe a certaine quantity of gaine.
But is it therfore lawful with a good
conscience to commit usury? No truly:
neither do the civil lawes approue, but
rather condemne what they only tollerate,
the wickednes of men, compelling them
thereto. Luther also wryteth that, (g)
Christ Math. 19. prometh sufficiently
the law of diuorce to be merely civil and

G g 2

permut-

(d)

Fenton in his
 treatise of vsu-
 ry. l. 2. c. 9.
 p. 71. 73.

(e)

Of Geneva,
 see Hutton in
 his preface to
 the 2. part of
 the answere.

(f)

In nou. Test.
 in Anot. in
 Math. 19. 8.

(g)

In Deutero. in
 c. 24. fol. 160.

permitted for the hardnes of the people
 &c. Many thinges in a common wealsh
 are to be suffered by reason of those that
 are hard and untractable, lest greater
 euils be done. And hereof also saith
 (h) Pilican, he pardoned the lesse e-
 uil, lest the greater should be commis-
 sed.

(h)
 In Mar. c. 19.

(i)
 Fenton vbi su
 pra. l. 2. c. 9.
 p. 70. 57.

(k)
 See F. Persons
 in his answere
 to Nichols. fol.
 1. & 3.

(l)
 Tom. 1. l. 2.
 de ordine. c.
 4. circ. med.

(m)
 Common pla-
 ces in english.
 part. 2. c. 11.
 sec. 6 p. 471.
 Jewel in his de-
 fence of the A-
 pology. p. 409.

Now vpon this one and the same
 like ground is established our not
 allowance, but like permitting of
 stewes, yet not without condigne
 answerable punishment inflicted v-
 pon (i) vsurers and (k) stewes.

But to come to the point of stewes,
 S. Austin wryteth, (l) what can be
 said more vncleane, more void of com-
 lines, more ful of turpitude, then har-
 lots, baudes, and such other like pesti-
 lences? take harlots from among men,
 and you shal disturbe al thinges with le-
 cherous lustes &c. A saying so direct
 and pertinent, that it is therefore
 confessed and reiected by Peter (m)
 Martir and M. Jewel. And wheras
 M. Jewel would euade, that S. Au-
 stin wrote those wordes, him selfe yet
 keeping

keeping a concubine, and lusing in whoredome: It is euident to the contrary and confessed by the (n) *Centuristes*, that *S. Austin* after his conuersion and before his Priesthood, wrote many excellent treatises, among which this booke *de Ordine*, was specially one, and for such mencioned by the *Centuristes*, and written by *S. Austin* as him selfe testifyeth, (o) whē he wrote *contra Academicos*, which was as him self yet further testifyeth, (p) *euē whē he had geuen ouer the world*: And which is most, *S. Austin* ranketh this booke among his many other excellent treatises by him specially mencioned and reuewed in his booke of *Retractions*, and explaining or retracting from each of them what he thought needful, he doth the like to this, (q) but yet without al explanation or exception to the saying now alledged.

(n)

Cent. 5. c. 30.
col. 1120. vnder the titie,
scripta ab August. cum adhuc esset Catechumenus.

(o)

Tom. 1. l. 1.
Retract. c. 3.
initio.

(p)

Lib. 1. retract.
c. 1. initio.

(q)

Lib. 1. retract.
c. 3.

Concerning Ceremonies.

CHAPTER. 17.

S. Austin teacheth sundry holy ceremonies now used in the Catholike Church in the administration of the Sacraments.

SECTION. 1.

HAVING thus gone through the many particular pointes of doctrine, we wil now lastly end with Ceremonies, which how forcible they be to stir vp in vs deuotion, S. Austin very pertinently affirmeth saying, (r) I thinke that the very motion of the minde, as long as it is yet entangled in earthly things, is more slowly inflamed, but if it be directed to corporal similitudes, & from thence to thinges spiritual, which are represented by those similitudes, by the very passage as it were it is strengthened, and as fyre stirred vp. it is inflamed, and with more ardent love

(r)

Pom. 2. ep.
119. ad Ianu-
arium. c. 11.
line. and see
c. 9.

tone is drawn to rest and quiet. As also (s) There are certaine signes, by the celebration and use wherof, not to God, but to vs, profitable offices of piety are exercised. And (t) there are certaine exterior signes which sometimes stir up sluggish faith. In example wherof he further saith, (u) when they kneele down, when they stretch out their hands, when they lye prostrate upon the ground &c. A man by these doth better stir up himselfe to pray &c. And, the same external thinges visibly done, that interval inuisible (motion) which caused them is increased, and hereby the affection of the heart, which went before, that these thinges might be, increaseth, because they are done.

But to descend to Ceremonies in particular, and first concerning Ceremonies vsual in administratione of Sacraments, we haue (x) already alledged from S. Austin the confessed general vsage of the signe of the Crosse in the administration of the Sacraments: we haue also alledged from (y) him the other vsual Ceremonies

used

(s)

Tom. 2. ep. 5. ad Marcel. post init.

(t)

Tom. 9. de visit. Infirm. 1. 2. c. 3. init.

(u)

Tom. 4. de cura pro mort. c. 5. post init.

(x)

See before, c. 5. sect. 4.

(y)

See before, c. 6. sect. 4.

used in Baptisme, as namely, the Consecration of the water of Baptisme, Exorcisme, Exuflation, Annorling, Abrenunciation, the vsage of spittle, Godfathers, and trinal imersion. As concerning Confirmation, we haue calledged the (z) consecration of Chrisme or Oyle, the signing of the party confirmed with the signe of the Crosse and, imposition of handes.

As touching the Eucharist, S. Austin with the third Carthage counsell decreed concerning the mixture of water with wine in the Chalice, that (a) in the Sacrament of the body and bloud of our Lord, nothing more be offered then our Lord him selfe deliuered, that is, bread and wine, mingled with water; This is confessed by Osiander, who saith therof, (b) mingling of water is not without superstition. In like sort concerning the consecration of the Sacrament with the signe of the Crosse, S. Austin writeth, (c) which signe vnles it be applyed to the foreheades of the beleeuers or to the water wherby they are regenerated, or to the oyle wherewith

(z).
See before, c.
7.

(a)
Can. 24. and
Aug. tom. 3.
de doc. Christ.
l. 4. c. 21.
and Tom. 3.
de Ecclef. dog.
c. 75.

(b)
Cent. 4. l. 4.
c. 24. p. 527.

(c)
Tom. 9. in
Ioan. tract.
118. propo. fin.

wher
sacri
none
also,
etc.
additi
And n
the C
This
that t
(f) Ba
S.
receiu
sting;
also co
crated
holy:
rome,
ueringe
and blo
ped (ea
body an
the 4.
that, (C
Orders
the Bish
ty Chate

wherwith they are annoynted, or to the sacrifice, wherwith they are nourished, none of them are duly performed. As

also, (d) with the signe of the Crosse &c. the Sacraments of the Altar with addition of our Lords wordes are made.

And most plainly, (e) with this signe of the Crosse the body of our Lord is consecrated.

This point is so plaine in S. Austin that for such it is confessed by M.

(f) Burges, and the (g) Puritans.

S. Austin also taught before the receiuing of the Sacrament (h) fast-

ing; and the vse of holy bread. He also teacheth that, (i) vessels conse-

crated by their very ministry are called holy: wherof also saith S. (k) Hie-

rome, the sacred Chalices and holy co-

ueringes, by reason of touching the body and bloud of our Lord, are to be worship-

ped (eadem maiestate) in like sort as the body and bloud. And S. Austin with

the 4. Carthage Council decreed that, (l) the Subdeacon when he taketh

Orders &c. shal take from the hand of the Bishop the empty Paten, and the empty

Chalice, and from the hand of the

H h

Archdea-

(d)

Tom. 10. ser.
19. de Sanctis.
prope fin.

(e)

Tom. 10. ser.
181. de temp.
c. 3. fine.

(f)

In Couels an-
swere to Bur-
ges. p. 130.

(g)

Treatise of the
signe of the
Crosse. p. 27.

(h)

See before, c.
8. sect. 3.

(i)

Tom. 8. in
Psal. 113. con.
2. post med.

(k)

Ep. ad The-
oph. Alex. an-
te libros pas-
chales

(l)

Can. 5.

Archdeacon, the Cruet with water and Towel. Al which is confessed by the

(m)

Cent. 4. c. 9.

col. 873. Oli-

and. cent. 5.

l. i. c. i. p. 4.

(n)

Tom. 4. in

quest. Vet. et

nou. Test. q.

101.

(o)

See before. c.

8. sect. 5.

(p)

See before. c.

9.

as for Deacons and their office, S. Austin saith, (n) they power water v-

pon the handes of the Priest, as we see in al Churches: so general was the v-

sage hereof in this auncient age. And we haue seene (o) before that

S. Austin taught that, the body of our Lord is offered vpon the Altar: And

that Altars were consecrated with the signe of the Crosse and Chrisme.

We haue seene likewise (p) cōcerning the Sacrament of Penance, that S.

Austin mencioneth confession of our finnes, and the Priestes absolution with

imposition of handes, and enioyned penance: for the mitigating wherof

pardons were sometimes graunted.

And as for the Sacrament of Or-

ders we haue likewise seene (q) before the seuerall rytes vsed in ordai-

ning Bishops, Priestes, Deacons, Sub-

deacons, Acollites, Exorcistes, Readers, and Doorekeepers: In some wherof

are mentioned, Chalice, Paten, Cruet,

Towel,

Towe
ies, b

is co

der fo

wile

Coun

wear

or tea

der al

of the

S. A

(as i

Histo

rica,

clude

meth

the g

used i

La

Austin

Priest

groom

Towel, Waxen candles for Church light-
 ings, bookes of Exorcisme &c. Al which
 is confessed and reprov'd by Osiander
 for (r) *superstitions*. It was like-
 wise decreed in the 4. Carthage (s)
 Council that, the Deacons should onely
 weare the Albe in time of the sacrifice
 or reading. Of which Canon Osiander
 also saith, (t) these things (scilicet)
 of the idle Roman pontifical Ceremonies;
 S. Austin likewise (u) mencioneth
 (as is also confessed by M. (x))
 Huston the vestiment called Dalma-
 tica, worn by Deacons. But to con-
 clude many in one. M. Parker affir-
 meth that, (y) The Fathers will have
 the garments to be religious which are
 used in the Church.

Lastly concerning Matrimony, S.
 Austin (z) before mentioned the
 Priestes blessing of the Bride and Brid-
 groome.

(r)
 Cent. 5. l. 1.
 c. 1. p. 4. 5.

(s)
 Can. 41.
 (t)

Cent. 5. p.
 10.

(u)
 Tom. 4. quest.
 vet. et neu.
 Test. q. 46.
 post med.

(x)
 2. part. of the
 ans. p. 194.

(y)
 Against sym-
 bolising. part.
 1. c. 1. p. 52.

(z)
 See before. c.
 12.

S. Austin teacheth sundry Ceremonies concerning prayer now used in the Roman Church.

SECTION. 1.

TO forbear the many other Ceremonies, which would require a larger discourse, and to recite but some few of those which are concerning prayer. And first concerning even the Rogation weeke, D. Boyes avoucheth that, (a) It is more then probable that rogations were in the Church before the dayes of S. Austin; in prooffe whereof he alledgeth diverse of S. Austins wrytinges.

Concerning Canonical houres, S. Austin aduiseeth thus, (b) Upon the vigils rise more early & aboue al thinges assemble together at the third, the sixth, and the ninth (houres.) And concerning prayer towards the East, the Centuristes confesse and say of Austin that he, (c) l. 2 de sermone Domini in monte. testifieth that they did

(a)
Exposition of
the dominical
epistles, the
spring part. p.
219. 220.

(b)
Tom. 10. de
temp. serm.
55. post init.

(c)
Cent. 5. c. 6.
col. 677.

did p
towa
confe
Fathe
In lif
(c) o
out on
the gr
brestes
better
He
of ou
the C
are m
signe o
on of
not ha
forehea
Yea s
owne
Crosse
far fro
that I
in a h
forehea
the P
he sai
did

did pray standing, and with their faces towards the East. And the like is confessed of S. Basil, and the other Fathers by the same (c) Centuristes. In like sort S. Austin mencioneth (e) our kneeling down, our stretching out our handes, our lying prostrate upon the ground, our (f) knocking of our brestes, as Ceremonies helping to better deuotion in prayer.

He commendeth also the signing of our foreheades with the signe of the Crosse: The people (saich (g) he) are marked in their foreheades with the signe of our Lords passion, in preseruati- on of their saisty; and, (h) he would not haue a star to be his signe in the foreheades of the fauhful, but a Crosse.

Yea speaking of him selfe and his owne practise, he glorieth of the Crosse in these wordes, (i) I am so far from being ashamed of the Crosse, that I do not keepe the Crosse of Christ in a hidden place, but I carry it in my forehead. yea further speking against the Pagan concerning the Crosse he saith, (k) Let him insult against

Christ

(d)
Cent. 4. col.
432.

(e)
Tom. 4. de
cura pro mort.
c. 5. post init.

(f)
Tom. 10. de
verbis Domini.
ser. 8. post
init. and de
temp. ser. 48.
and tom. 8. in
Psal. 31. enar.
2. ante med.

(g)
Tom. 6. cont.
Fauls. Manich.
l. 12. c. 30.
circa med.

(h)

Tom. 9. in E-
uang. Ioan.
tract. 3. post
init. (i) Tom.
8. in Psal. 141.
circa med. and
tom. 9. in Io.
tract. 36. and
tom. 8. in Psal.

46. (k) Tom.
8. in Psal. 141.
circa med.

Christ crucified let me see the Crosse of Christ in the foreheades of Kinges.

He likewise affirmeth that, (l) All nations do sing Amen, and Alleluia, in the Hebrew wordes, which (saith he) neither the Latin nor the barbarous may translate: And that (m) for the more sacred authority of the wordes so remaining.

The Centuristes also report from him concerning the practise of the Christians in those times that, (n) as before Easter they spent the Lent with affliction of the body, as hath bene said before, so after Easter they spent the Quinquagesima (or dayes betwene Easter and Whitsontide) with much joy, so that &c. they used Alleluia in their Hymnes and Canticles, as Austin relateth. Tract. 17. in Ican. et Ep. 86. & 119. Of this also saith S. Austin him selfe, (o) there is Alleluia, and misse Alleluia, which at certaine times we are accustomed solemnly to sing, according to the ancient tradition of the Church. Againe, speaking of Easter time he saith, that

(l)
Tom. 2. ep. 178. mult. post med. and tom. 7. cont. lit. Petil. l. 2. c. 78. and see Willet vpon the Romans in c. 16. p. 737. confessing this.

(m)
Tom. 3. de doc. Christ. l. 2. c. 11. prope init. And see this confessed by Fulke against. Rhem. Test. in teuel. 19. 4. sect. 2.

(n)
Cent. 5. c. 6. col. 692.

(o)
Tom. 8. in Psal. 106. prope init. & tom. 10. de temp. fer. 151. circa med.

then
pray

And

(q) a

ting

ficati

forro

S.

Cou

as any

they b

them

Osiand

chapte

Church

Th

Austin

for pe

of he

thou h

the Ch

again

most in

and I

And O

as (u)

Socrat.

then (p) fastinges are released, and we pray standing &c. and Alleluia is sung. And according to this M. Hooker (q) approueth the Churches appointing of seuerall times, some in signification of our ioy, and others of our sorrow.

S. Austin with the fift Carthage Councel decreeth that, (r) as often as any doubt is had of Churches whether they be consecrated, without al feare let them be consecrated. Of this Canon Osiander saith, (s) the other part of this chapter concerning the consecration of Churches is superstitious.

The Church thus consecrated S. Austin affirmeth it to be a sanctuary for persons fleeing therunto, whereof he writeth thus to Bonifacius, (t) thou hast taken violently a man out of the Church &c. therefore restore him againe saife to the Church whom thou most irreligious hast taken away &c. and I do excommunicate thee vntill &c. And Osiander recyteth and reproveth as (u) wholly superstitious the 5. Canon

Socrat. hist. l. 6, c. 5, & Concil. Agath. can. 29, & Tom.

(p)

Tom. 2. ep. 119. ad Ianuar. c. 15. prope fin.

(q)

Eccles. pol. l. 5. sec. 71. p. 199. 205. 215. And see Aug. Tom. 8. in Psal. 110. post init.

(r)

Can. 6.

(s)

Cen. 5. l. 1. c. 33. p. 157. and see the Centuristes. cent. 5. col. 644.

(t)

Tom. 2. ep. 187. prope init. And see tom. 5. de civ. Dei. l. 1. c. 4. and the Centuristes. cent. 5. col. 720.

721. (u) Cent. 5. l. 2. c. 18. p. 294. and see

let. 12. can. 10. and Ilerdense. can. 8. and Matifco-nense. 2. can. 8. non of the *Arauscan* Councel, in which it was decreed that, *such as fled to the Church ought not to be deliuered vp, but defended for the reuerence and intercession of the holy place.*

(x) Concerning also seuerall parcels of the *Masse*, *S. Austin* speaking of *Kyrie leison*, affirmeth that, (x) *All Christiā Greekes, Latines, & barbarous, do pray for mercy in the greeke tongue.* And the like vsage therof, at *Matins, Masse, and Euen-song*, is expressely affirmed (y) (about *S. Austins* time) in the Councel *Vasense*, and afterwards by *S. (z) Gregory.*

(a) He mencioneth also (a) *Sursum eorda, habemus ad Dominum, gratias agamus Domino Deo nostro, dignum et iustum est &c.* which argueth the then publicke *Lyturgy* of the west Church, to haue beene for substance the same in forme and language with ours now of this age.

And yet in further prooffe of the Latin language of publicke seruice in those auncient times of *S. Austin* it is made yet more certaine, in that

no

no ne
therof
named
Masse
(b) C
Dom
of befo
ledge
der, an
Will
about
Latin
used in
antiqu
Hapin
higher
Latin,
(to ha
ry 600
An
ries d
not ex
fore
pertin
rect v
other
(g) T

no nouel coneradieted beginning therof since *S. Austines* time can be named, wheras to the contrary, *Masse in Latin* is confessed by the (b) *Centuristes* to haue beene, *Anno Domini*. 681. And the vsage therof before this in England is acknowledged by the (c) *Centuristes*, *Osiander*, and *M. Sparke*: In so much that *Willet* him selfe wryteth that, (d) about the yeare of our Lord 666. the Latin service was commaunded to be vsed in al countries. And the no lesse antiquity therof is graunted by (e) *Hapinian*. But *M. White* aryseth yet higher confessing that, (f) *Masse in Latin*, where the people vnderstood it not (to haue beene) in the time of *Gregory* 600. yeares after *Christ*.

And wheras al that our aduersaries do hence infer is, that they do not expressely finde *Masse in Latin* before these times; *D. Sparke* very pertinently confesseth and answereth vnto the like obiection in another matter saying to the Puritans, (g) *The most diligent searcher of annes*

(b)
Cent. 7. c. 6.
col. 154.

-c.
Cent. 7. c. 7.
col. 233. &
143. Osiand.
Cent. 7. p.
189. Sparke a-
gainst Iohn de
Albinis. c. 17.
p. 161.

(d)
Sinoplis contr.
4. q. 10. p.
160. 164.

(e)
Hist. sacram.
part. 1. l. 3.
p. 192.

(f)
Way to the
true Church.
p. 378.

(g)
Perswasion to
vniformity. p.
25.

ent wyrters cannot shew the first beginning & original therof, he may shew when first he reade it was used, but that will not proue that it was not used before, but rather shewes the contrary. Hereunto only yet ad the example of al ancient Lyrurgies of the westerne Church wherof none be found in England, French, Spanish, Dutch, or Italian: And also that the publicke Lyrurgy in Latin, though confessedly it was auncient, is not yet knowen to haue bene contradicted vpon any first knowen nouel beginning therof since S. Austines time, and therupon then let the reader iudge but indifferently of the whole.

Lastly S. Austin mencioneth the very word *Masse* it selfe, saying, (h) Tom. 10. de temp. serm. 91. init. And see ser. 237. In the lesson which is to be read to vs at Masse, we are to heare &c And whereas M. (1) Fulke doth in euasion hereof ouer bouldly without al profe Against Rhem. answeare, those sermons of S. Aust. in 1. Cor. 10. sec. 9. fol. 279. wherein *Masse* is so named to be counterfeited, he is refelled therein by his owne Protestant brethren

Peter

(k)

Peter (k) Martir, and (l) Craſtonius, of whom thus writeth Crispius, Many doubt whether theſe ſermons be Auſtines, but Peter Martir ſaith, the ſtyle and ſentences ſeeme to be Auſtines, I am of opinion that in the time of Auſtin the word Miſſa began to be uſurped. And Craſtonius confeſſeth that, S. Auſtin, and S. Ambroſe, uſed the word Maſſe, and thereby vnderſtood that ſacred action of the Chriſtian Lyrurgy. M. (m) Perkins alſo among his other exceptions againſt ſome of S. Auſtins ſermons, forbeareth yet to except againſt theſe ſermons now alledged.

In Crispius of the eſtate of the Church. p. 141. And ſee him ſelfe in his common places in Engliſh. part. 4. c. 12. p. 216.

(l)

De opificio Miſſæ. l. 1. ſec. 12. p. 3.

(m)

Problem. p. 31.

(n)

Can. 3.

(o)

Can. 84.

(p)

Can. 12. and ſee Oſander confeſſing this cent. 5. l. 1. c. 1. p. 17. & l. 1. c. 33. p. 149.

(q)

Againſt Ephem. Teſt. in 1. Cor. 10. 21. ſect. 8.

But not only S. Auſtin, but al the Fathers of the 2. (n) Carthage Councel, as alſo of the 4. (o) & the Milenitan (p) Councel do mention the word Miſſa; In ſo much that M. Fulke confeſſeth that; (q) about S. Auſtines time the name of Miſſa began to be in uſe, as it ſeemeth by Concil. Milenitan. can. 12. Hereto I wil only ad. that where the Apoſtle promiſeth concerning the publicke celebration

(r)
1. Cor. 11:
verf. vlc.

(s)
Tom. 2. ep.
118. ad Ianuar.
c. 6. post med.

(t)
De tradit. A-
post. part. 3.
l. 3. col. 815.

bration of the *Eucharist* saying, (r) *she rest I wil dispose when I come*; & yet wrote nothing more afterwar- des of that point, whereby are infi- nuated those many things concer- ning the same which are observed by tradition, S. *Austin* frameth (s) therupon his like answerable col- lection, and so plainly, that (t) *Hammelmannus* reiecting him therein, betaketh him selfe to the vnwor- thy, and yet common refuge of Protestantes, of pretending S. *Au- stin* to be contrary to him selfe: And thus much of *Ceremonies*

Conq
Aust
and
re

S. A
in

N
no l
now
breif
certa
testi
S. A
book
whic
wor
a Pr
own
nov

Concerning miracles reported by S. Austin, and making in further prooffe and confirmation of our Catholike religion by him formerly taught.

CHAPTER. 18.

S. Austin reporteth several miracles in prooffe of invocation of Saintes.

SECTION. 1.

NOW for the further, and yet more cleare vnderstanding, & no lesse confirming of S. Austins now examined religion, we wil next breifly recite or rather but abridge, certaine of those miracles done in testimony therof and reported by S. Austin him selfe in his vndoubted booke *de ciuitate Dei*. l. 22. c. 8. which (in regard of the knowen worthines of the said booke) is by a Protestant (learned by one of his owne brethren (a) a famous Father) now lately translated into English.

First

(a)
Preface of the translation to the Earle of Pembroke.

(b)
De ciuit. Dei.
l. 22. c. 8. &
in the Engl.
transl. p. 886.

first then in prooffe of innocation
of Saintes, S. Austin relateth (as be-
fore that one (b) Florentius of Hippo
a poore old man, lost his upper garment,
and being unable to buy another, he
came to the shrine of the 20. martyrs,
and prayed aloud vnto them to helpe him
to rayments &c. at his departure he
spyed a great fish vpon the shore &c.
which cutting in peeces he found in the
belly thereof a ring of gold.

(c)
Ibidem. and in
the engl. transl.
p. 887.

He reporteth also of (c) one
Bassus a Syrian that dwelt at Hippo,
who praying for his sicke daughter at S.
Stephens shrine, and hauing her garment
with him, word came by a boy that she
was deade &c. he comming home syn-
ding al in teares, laid her garment vpon
her and she presently reuiued.

(d)
Ibidem. and p.
889.

He likewise relateth, (d) a mi-
racle wrought (saith he) amongst vs so
famous, that I thinke none of Hippo but
saw it, or knew it. The substance of
this his report concerneth partly
Paladia a deuout woman and greatly
diseased, who repared for her health
to the monument of S. Stephen, and
descen

descend
she stood
martyr
ly left
on) an
therupo
and ros
such an
men &
sed, the
est ear
teth a
presen
He
rition
(holy
the Ba
Centu
of the
(h) o
thers

descending (c) from the steps wherupon she stood, she went to pray to the holy martyr (these last wordes are purposely left out in the English translation) and having touched the grate, she thereupon fel. downe as it were a sleepe, and rose up againe sonnd &c. then rose such an exultation both of men and women &c. their ioy was so loudly expressed, that it was able to strike the strongest eare with stupour. This he reporteth as of a thing done in his owne presence.

He besides reporteth (f) the apparition made to the Citizens of Nola by (holy) Felix when it was oppugned by the Barbarians: And though the (g) Centuristes reiect such apparitions of the disceased, they do yet report (h) other like from the other Fathers of S. *Austins* age.

(a)
Ibidem. and
P. 390.

(f)
Aug. tom. 4.
de cura pro
mort. c. 16.
prope init.

(g)
Cent. 5. c. 13.
col. 1482.

(h)
Cent. 5. c. 13.
col. 1482.
1486. 1487.
1489.

S. *Austin*

S. Austin reporteth several miracles
in proofe of the honouring of S. Stephens
reliques.

SECTION. 2.

(h)
Ibidem. and
p. 883.

TO this purpose he saith, (h)
The miracle that was done at
Adulphane when I was there, when a
blind man obtained his sight, might
come to the notice of many etc.
the thing was done many people being
witness that saw the bodies of the mar-
tyrs Praxasius, and Gernasius, who lying
hid and altogether unknown, were found
by Ambrose the Bishop by revelation in
his sleep. This miracle S. Austin
also recordeth in his booke (h) of
Resurrectione. And (k) elsewhere
relateth that the bodies of Praxasius,
and Gernasius, were miraculously pre-
served after many yeares vncorrupt-
ed, and at last reuealed to S. Am-
brose.

(i)
Lib. 1. c. 13.
post med.

(k)
Lib. 9. con-
fess. c. 7.

(l)
Ibidem. and p.
886.

He reporteth also that, (l) when
Bishop Proiectus brought the reliques of
Stephen

Stephen
people f
blind w
the Bish
the Bish
he had i
to her e
restored
those w
shed.

He
us a Sp
who wa
reliques
and be
laid ou
ligaren
by the
garmen
backe f
body as

The
taine
and dal
the sap
she wa
her den

Stephen the martyr to his tombe, many people flocked together, amongst whom a blind woman prayed them to lead her to the Bishop that carried the holy reliques: the Bishop gave her certaine flowers which he had in his hand, she tooke the, put the to her eyes, and forthwith had her sight restored, she went before them reioycing, those who were present being astonished.

He testifyeth also of (m) Eucherius a Spanish Preist, that dwelt at Calam, who was cured of the stone by the same reliques which Possidius brought thither: and being afterwarde of another disease laid out so for dead (*ut ei iam pollices ligarentur*) that his handes were bound, by the help of the said martyr, when the garment of the said Preist was carried backe from the shrine and laid upon his body as he lay, he was raised to life.

The like he mencioneth of a certaine (n) *Voteresse*, who being sicke and past recovery, sent her garment to the same shrine, but before it came backe she was dead, yet her Parents covered her dead carcase with it, which done she

K k

presently

(m)
Ibidem. and p.
887.

(n)
Ibidem. and p.
887.

(o)
Ibidem. and p.
838.

presently reuined. *Elusinus* (also saith
(o) he) a captaine, seeing his sonne dead,
tooke him and laid him vpon the shrine
&c. where after he had prayed a while,
he found him reuined.

S. Austin reporteth some miracles
in prooffe of the signe of the Crosse:
And of pilgrimage to the holy
land.

SECTION. 3.

(p)
Ibidem. and p.
884.

HE recordeth that, In Carthage
(p) *Innocentia* a most religious
woman &c. had a canker in her brest,
a disease, as the Phisicians say, incurable,
&c. she turned her selfe onely to God
in prayer, and was admonished in her
 sleepe, that &c, what woman who being
 baptised did first meete her, should marke
 that place with the signe of the Crosse,
 she did so, and forthwith was cured.
 This miracle is also reported by the

(q)
Gent. 5. c. 6.
col. 661.

(q) *Centuristes*.

And as concerning the holy Land,

or Pilgrimage therto, S. Austin affirmeth of a certaine man that (r) had bestowed on him by a friend a lute of the holy earth, brought from Ierusalem, where Christ being buried rose the third day: he hanged it in his Chamber for the better auoydance of euil (or wicked illusions) from his person, now when the house was cleared of that infestation he began to thinke what to do with that earth, which for reuerence therto he would not keepe longer in his chamber: It happened that I and my fellow Bishop Maximus being neare &c. he desired vs that it might be buried some where, and there a place to be made for publicke praier &c. and it was done accordingly. There was there a yong man troubled with the palsy, who hearing hereof desired his parents., that without delay they would bring him to that holy place, whether being brought, he prayed and forthwith he went away upon his owne feete sound.

(r)
Ibidem. and p
885.

*S. Austin reporteth certaine miracles
in prooffe of the sacrifice of Christes
body; of Altars, and of penetra-
tion of bodies.*

SECTION. 4.

(s)
Ibidem. and p.
885.

HE recordeth that, (s) one Ho-
spinius who liueth at this day
(saith he) by vs, haith a farme called
Zubedie, in the territory of Fussali,
which he hauing obserued, by the harme
done to his seruants, and cattel, that his
house was haunted with euil spirits, he
desired our Preistes in my absence, that
some one of them would go thither, by
whose prayers they might depart, one
went, and off-red there the sacrifice of
Christes body (for which the English
translation most corruptly saith, one
went, prayed, and minstred the Com-
munion) praying very earnestly that the
vexation might cease, and by Gods mer-
cy it forthwith ceased. This miracle
is confessed by the (r) Centuristes,
and Hospinian, as also by Lanatherus,
who

(r)
Cent. 5. c. 6.
col. 684. Ho-
spinian. hist.
sacram. part.
1. p. 389.
591. Lauath.
de spectris.
part. 3. c. 10.
p. 254.

who recyting this story *verbatim*, in-
ferreth therupon, that it is cleare that
superstition presently, began &c. As al-
so, to pray and sacrifice for soules.

In prooffe of Altars he reporteth
how that (u) A yong man possessed with a
deuil being brought to the memorial of
the two martyrs Gervasius and Prota-
sius &c. with a terrible noise catched
fast hold upon the Altar, whence he
durst not once move or could not, but
held it as if he had beene bound to it &c.
then the diuel within him with great
howling asked that he might be spared
&c. and departed out of the man.

(u)
Ibidem. and p.
886.

Concerning penetration of hodies,
S. Austin reporteth how that (x)
Petronia a most excellent woman was
miraculously cured of a great and conti-
nual sicknes, in which al the helpes of the
Physicians failed &c. She affirmed that
she was perswaded by a certaine Jew that
she should sew a ring within a girdle of
haire, which she should weare about her
next her naked body: and the ring should
haue a stone in it which is found in the
raines of an oxe. Being tyed as it were
with

(x)
Ibidem. and p.
888.

with this remedy (of the Magitian) she came to the shrine of the holy martyr. But going from Carthage &c. rising to go on her iorney, she saw the ring lying before her feet, and wondering she felt the girdle of haire wherewith she was girded: which when she perceived to be fast tyed, as it was at first, she suspected that the ring was broken and so fel of; but when that was found to be whole she presumed she had receined as it were a pledge of her future health by so great a miracle, and so loosing the girale, she cast it with the ring into the river. They do not beleene this (saith S. Austin) that wil not beleene that Christ was borne without interruption of the virginal partes, nor passed into his Apostles, when the doares were shut. But let them inquire of this, and if they finde it true, let them beleene the other. The woman is famous, nobly borne, nobly married, she dwelleth at Carthage, a great City, a great person, those that are inquisitive after it, they wil not suffer to be ignorant of it. The martyr him selfe, by whose prayers she was cured, beleened in the sonne

sonne
in b
doar

S.

I
the
oyle,
for h
(2)
read
uise
anno
tyr
reus

sonne of the perpetual virgin, beleueed in him, who went into his Disciples the doore being shut.

S. Austin reporteth some miracles to be wrought by holy Oyle.

SECTION. 5.

I Knew (saith S. (y) *Austin*) a virgin in *Hispo*, who was freed from the diuel by annoynting her selfe with oyle, into which the Priest that prayed for her had mingled his teares. As also, (z) *Irenaus* his sonne being dead, and ready to be buried, one of his frendes aduised him &c. that the body should be annoynted with the oyle of the same Martyr (*S. Stephen.*) It was done and he reuiued.

(y)
Ibidem. and p.
886.

(z)
Ibidem. and p.
888.

A further

*A further confirmation of these fore-
said miracles reported by S. Au-
stin in prooffe of our Catholicke
religion .*

SECTION. 6.

V Heras it is objected a-
gainst these miracles, and
against this chapter of S. *Austin*,
that *Viues* in his annotations vpon
this chapter affirmeth that he su-
spected many thinges to haue bene
(a) added thereto: This his suspicion
is not concerning any the miracles
therin mencioned, but onely con-
cerning some few wordes (which he
saith were in his opinion) added,
velut declarands gratia, for more cleare
explication, of which he further saith,
*some I wil leaue out, others according
to my custome I wil be content onely to
point vnto*; wheras he neither omit-
teth nor excepteth against any of
these miracles, but to the contrary
there iustifieth his addition of them
from

(a)
Viues in com-
ment. in l. 22.
de ciu. Dei. c.
8. And see his
preface in
comment. ad
libros de ciuit.
Dei.

from
dence
scrip
expo
tooke
now
of Lo
end of
do m
copies
cordin
and p
Dei. 1
10. ch
de ciu.
to the
next b
not be
miracl
which
forged
In l
lin obi
Tom.
suspect
racles o
selfe, T

from the answerable correspondence of diuerse *annient* (b) *manuscriptes*; and from diuerse old (c) expositors of this booke, who neuer tooke exception against this chapter now in question. The diuines also of *Louaine* in the fift Tome, after the end of (d) the bookes *de ciuitate Dei*, do mention 8. *old manuscriptes*, or copies there in particular named, according to which they had conferred and published the bookes *de ciuitate Dei*. Hereto I but annex, the 9. and 10. chapters of the same 22. booke *de ciu. Dei*. most euidently relating to the many great miracles, there next before mentioned, which can not be true, if the forementioned miracles reported there c. 8. vnto which they so relate, be but added or forged.

In likemanner wheras *M. Maulin* obiecteth saying, (e) *S. Austin Tom. 5. de ciu. Dei. c. 8. is to be suspected, for he speaketh there of miracles done in Affrica &c. wheras himselfe, Tom. 2. ep: 137. saith that &c.*

L I

in

(b)

In Aug. *de ciu. Dei. l. 22. c. 8. at k. q. s. z. and in præfat. in comment. ad libros de ciu. Dei.*

(c)

In his other præf. there *de veteribus interpretibus huius operis*

(d)

Pag. 313.

(e)

Defence of the Cath. faith, englished. are. 17. p. 323.

in Affrica there were not any miracles wrought in any place. In solutiō herof, to forbere al distinguishmēt of times according to which the said 137. epistle might be written long before the other booke *de cin. Dei.* as in deede *S. Austin* in his (f) Retractions, placeth this booke *de cin. Dei.* a mong his other latest bookes (which onely obseruation in other matters sufficeth to reconcile no lesse great seeming repugnances :) And to forbere likewise, that if repugnancy were admitted, greater prooffe is yet (g) alledged of this booke *de civitate Dei*, then can be for that foresaid Epistle : for a Protestant writer in his preface vsually set before *S. Austines* Epistles printed in 8. censureth thus of them, that certaine were mingled which at the first were found not to be *Austines* &c. some absolutely to be forged &c. In so much as he setteth downe in the (h) margin vpon *S. Austins* foresaid wordes of tryal by compulsory confession, wherupon *M. Moulines* now objected

(f)

Lib. 1. and see Danæus his like answerare concerning another booke. in prologom. ad Aug. Enchirid.

(g)

See hereafter in this section at r. 3.

(h)

Page. 757.

objected wordes are depending and immediatly next following therto, *nonum iudicium*, as thinking the same but novel and forged. But besides al this it is otherwise answered that as *S. Austin ep. 137.* most evidently (i) speaketh of certaine suspected delinquents, who denying the offence, were for their tryal sent, not indifferently to al places of the martyrs reliques, where miracles were showed, but only vnto certaine such, as the offending party repairing therto, was there miraculously compelled to confesse his fault, (of which kind of compulsion *S. (k) Austin*, and *S. Hierome*, do make particular mention) so likewise his therupon ensuing there denial of miracles in *Africa* is not concerning the miracles of health, formerly alledged from this booke *de cin. Dei.* much lesse thē not indefinitely of al miracles (as *Moulin* pretendeth) but respectiue as to the premisses, and with limitation, as but denying onely *talibus fieri*, such other kind of miraculous

(i)

Tom. 2. ep. 137. ante med.

(k)

Ibidem. & Hierome in Apol. aduersus Iouin.

compulsory confession of the offence to be done in *Affricke*, as is last before mentioned: wherupon *S. Austin* there entreth into special consideration concerning the great diversity of miraculous giftes, diversly attributed both to persons and places. A thing so evident that *Monlin* him selfe doth in his very foresaid booke acknowledge the fore-mentioned miracle (1) of the house haunted with spirits; and cleared by the Priest saying *Masse* in it.

(1)
Defence &c.
art. 9. p. 208.

To conclude theretore this passage concerning the miracles (most of them done in *Affrica* at the memorial of *S. Stephen*) reported by *S. Austin* in his foresaid booke *de civ. Dei*, it is yet further to be observed, that the same are also acknowledged and recorded by *Eucodius* of whom thus writeth *S. Austin*, at (m) *Vza's* neare *Vtica*, have many miracles bene wrought by power of the said martyr, (*Stephen*) where *Bishop Eucodius* erected his memorial long before this of ours. The same *Eucodius* did

(m)
Lib. 22 de
ciu. Dei. c. 8.
and after the
engl. trans. p.
888.

accor-

accordingly publish a special treatise in 2. bookes *de miraculis Protomartyris Stephani*, extant in S. Austins workes Tom. 10. Also Sigebert *Gemblacensis* (500. yeares since) in *l. de illust.* (n) *Eccles. script.* maketh mention of this *Enodius*, and of his treatise of S. Stephens miracles, and the Century writers say from (o) *Trithemius*, there is a booke of *Enodius* extant, of the miracles done in *Affricke* by the reliques of S. Stephen: of which miracles mention is also made by S. (p) *Austin* elsewhere, by (q) *Genadius*, *Bede*, and *Nicephorus*. A truth so cleare that *Hospinian* confesseth that (r) *Austin* telleth many true miracles done by the signe of the Crosse & the deuil put to flight, *de cin. Dei. l. 22. c. 8.* Yea he further saith, (s) *huber* hath long those other true miracles which other Fathers mention, as also *Austin de cin. Dei. l. 22. c. 8.* And whereas *Duraus* objecteth these fore-said miracles, *D. Whitaker* denyeth not but confesseth saying, (t) *I do not thinke these miracles vaine* (and therefore

(n)
Cap. 15.

(o)
Cent. 5. c. 10.
col. 1137.

(p)
Tom. 10. de
diuers. ser. 51.

(q)
In script. Eccles. in Lucia-
no. c. 46. in
Auito. c. 47.
in Orosio. c.
39. Bede. l.
Reract. in ac.
Apost. c. 5. 8.
et in l. de ten-
por. ratione.
Nicep. hist. l.
14. c. 9.

(r)
De Templic.
p. 301.

(s)
Pag. 138.

(t)
Reply to Du-
raus. p. 886.

(u)
 Tom. 1. l. 1.
 Retract. c. 13.
 post med. tom.
 7. de unit. Ec-
 cles. c. 19. an-
 te med. Tom.
 1. l. 9. confes.
 e. 7. Tom. 9.
 in Ioan. tract.
 120. circ.
 med.

(x)
 Orat. in ma-
 nant. Naz.
 orat. in Cipri.
 Chrysost. 1.
 contra Gentil-
 es. Amb. ser.
 de S. Geruas.
 et Protas. Hier.
 cont. Vigilant.
 & ep. ad Eu-
 stochium. and
 in vita Hila-
 rion. Sulpt. in
 vita Martini.
 and see Cent.
 5. c. 13. from
 col. 1478. til
 1493. & cent.
 4. e. 13. frō col.
 1433. til col.
 1456.

therefore not forged) *which are affir-
 med to haue bene done at the monu-
 ments of the martyrs.* Moreover our
 aduersaries them selues haue in such
 like respect not forborne to translate
 and publish in english S. *Austines*
 foresaid booke of *miracles*.

In further confirmation of al
 which, I might yet ad sundry other
 miracles mencioned by S. *Austin* in
 sundry (u) other of his writings,
 as also by (x) S. *Basil*. S. *Gregory Na-
 zianzen*, S. *Chrysostome*, S. *Ambrose*,
 S. *Hierome*, *Sulpitius*, and the Cen-
 tury writers; against al which if any
 yet vn-satisfyed, shal oppose his
 owne bare vnwarranted denial, we
 leaue that man as much more wor-
 thy of contempt then further reply:
 And thus much breifly concerning
 such miracles collected from S. *Au-
 stin*, as do clearly conuince what re-
 ligion it was, whether Catholicke
 or Protestant, which was by him
 professed, and by *miracles* thus con-
 firmed.

Concerning

Conc
 as a
 ne

Such
 urge
 tur
 ik

A
Austin
chabees
the Chu
Maulin
 answea
 stance i
 in respo

*Concerning such sayings of S. Austin
as are usually objected by our ad-
versaries against his former Ca-
tholicke doctrines, confessed
for such by Protestantes,
and confirmed by mi-
racles .*

CHAPTER. 19.

*Such places are answered, as are
urged against the Canonical Scrip-
tures: against Traditions, and
the authority of Councils.*

SECTION. 1.

Against the booke of *machabees*,
M. Moulin objecteth that *S.*
Austin saith, (a) *The booke of Ma-
chabees is received not vnprofitably of
the Church. if men read it soberly: M.*
Moulin in the same place geueth the
answere him selfe, which in sub-
stance is, that *S. Austin* said this as
in respect of *Razes* killing himselfe,
whose

(a)
Defence. p. 152.

whose example the *Donatistes* of indiscret zeale followed, in regard wherof S. *Austin* required this *sobriety*; explaining further there, and elsewhere (b) (which *Moulin* omitteth) that, *The Scripture of the Machabees haith, touching Razes death, tould how it was done, but not commended it as though it were to be done.* And in the booke of *Judges* (c) is reported the like of *Sampson*, whom yet the *Apostle* (d) commendeth.

Wheras *M. Carthwright* (e) objecteth against vnwritten traditions, certaine obscure sayinges of S. *Austin*, and other Fathers: *M. Hooker* forbeareth not (in our so cleare a case) by his special explication and answeare, to explaine, and cleare them to our handes.

D. Fulke (e) objecteth against the authority of *Councils*, that S. *Austin* teacheth that, (f) *general Councils themselves may be often amended, the former by the later, when by some experience of thinges, that is opened which before was shut, and that known which before*

(b)
Ton. 2. ep.
61. post med.

(c)
Cap. 16. 30.
(d)
Hebrewes. 11.
32. and Aug.
de ciu. Dei. 1.
1. c. 21.

(e)
In Hookers
Eccles. pol. 1.
2. sec. 7. p.
118. 119.

(f)
Answeare to a
counterf.
Cath. p. 89.
And Aug. tom.
7. de Bapt.
cont. Don. 1.
2. c. 3. post
med.

before
here is
fact, c
pointe
Counc
ned, b
afterw
Counc
of An
speake
resy is
ded) b
are sub
yet mo
ment i
by the e
experi
matter
f & .

M.
mony
stantin
ludger
cause
that b
answe
that, a

before was unknown: But his meaning here is onely concerning matters of fact, or at most but concerning such pointes of faith, as were by former *Councils*, not erroneously determined, but onely left vndefyned, and afterwarde resolved vpon by later *Councils*; for *S. Austins* wordes of *Amendment* argue him not to speake of faith (seeing faith or heresy is not properly said to be amended) but of matters of fact, which are subiect to amendment. A truth yet more euident in that this *amendment* is here said to come to passe by the experience of thinges, vnto which experience not doctrine of faith, but matters of fact be properly subiect.

M. Iewel obiecteth (g) the testimony of *S. Austin* concerning *Constantine* the great, vndertaking the iudgement of Bishops, and their cause vpon appeale made to him in that behalfe, but *M. (h) Carthwright* answereth hereto in our behalfe, that, *Austin* saith, that the Emperour

M m

was

(g)
Reply . art . 4 .
P . 272 .

(h)
2. Reply . part .
2 . p . 163 .

was driven by the Donatistes importu-
nity, who made no end of appealing unto
him, to geue sentence in that matter,
for the which also he was to craue par-
don of the Bishops. To which purpose
also S. Austin, and Optatus haue (i)

(i)
See before c. formerly made their seuerall an-
chapter. 4. swears.
sec. 6.

Such places are answered, as are
objected from S. Austin against
Baptisme by women in case of
necessity: And against the
real presence.

SECTION. 2.

M Aister Carthwright objecteth
against Baptisme by women,
the 4. (k) Carthage Council saying,
(l) Let not a woman presume to Bap-
tise: But his answer is geuen him
by his Protestant aduersary M.
Whitguist in these wordes, (m) that
Canon inhibiteth women to Baptise in
the open Church, and this (saith he)

(k)
Can. 100.

(l)
In Whitguistes
def. tract. 9.
o. 5. p. 523.

(m)
Idem.

is a *sufficient answere*. with whom agreeth *Osiander*, affirming that this obiected Canon is, (n) *rightly understood, de Baptismate publico, of pulicke Baptisme*.

(n)
Cent. 4. l. 1.
c. 1. p. 19.

Against the blessed Sacrament of the *Eucharist*, some obiect S. *Austin* to cal it sometimes a *signe or figure*; but this we also acknowledge it to be, and the same yet no more against our *real presence*, then confessedly it is against the other not onely Sacramental, but also real preience affirmed by (o) *Calvin, Jewel, Polanus*, and *Beza*, by some of whom and others this seeming difficulty is auoyded & answered: for *Calvin* writeth that. (p) *wheras some gather from hence that Christ is absent from the supper, because a memory (or remembrance) is not but of a thing absent, the answere is ready &c.* saying also of the Sacrament, (q) *It doth not only figure (or represent) but also truly exhibite &c.* And againe, (r) *There is no cause that any should obiect that it is a figuratine speech, wherby the name*

(o)
Instit. l. 4. c.
17. parag. 7.
& 10. & 32.
Iuel. reply. p.
341. Pol. In
Syllog. p. 307.
Beza in ep.
theol. ep. 5. p.
59.

(p)
In omnes Pauli
ep. in 1. Cor.
11. p. 323.

(q)
Instit. de cena
Dom. c. 12. p.
331.

(r)
Institut. l. 4.
c. 17. sec. 10.

(s)
Collatio Cath.
orthod. &c. p.
348.

(t)
Sermon vpon
the Sacrament
pag. 10.

(u)
Ep. theol. ep.
1. p. 19.

(x)
Scripta Angli-
cana. p. 678.

226

S. AUSTIN ES

of the thing signed is geuen to the signe,
wherof other Calvinistes also say (s)
there is not any found amongst the Or-
thodoxal, who affirme the body of Christ
to be onely figured or signified in the sup-
per of the Lord: which also M. Bruce
explaineth yet more fully say ing, (t)
I cal them signes, because they haue the
body and blood of Christ conioyned with
them, yea truly is the body and blood of
Christ conioyned with the bread &c.
and not in respect onely of their repre-
sentation are they called signes. But
Beza writing to Alemannus, who
obiected against Bezaes torefaid real
presence (as the Calvinistes vsually
do against ours) an obscure sentence
of S. Austin, answeareth saying, (u)
therefore that place of Austin in Psalm.
98. you are not to eate this body which
you see &c. thou art not so to take, as
though is fauored thy opinion, for Austin
doth not so exclude al eating of the true
body. In like manner also answea-
reth Bucer saying, (x) Here it is ob-
served, that the holy Fathers, especially
Austin, do cal the bread the signe of the
Lords

Lords
further
thers
signes
thers c
stand si
like an
ther.

Her
swear
ken fr
in a cer
Christes
the Sac
blood of
is faith
Lanfran
be sp
blood,
and tha
both k
in respo
Crosse)
there cr
shed m
of such
the thi

Lords body. which he explaineth further saying, *where do the holy Fathers make the Sacramental signes, the signes of Christ abient; &c. The Fathers cal them signes, but they understand signes that do exhibit.* And the like answere is (y) geuen by *Luther*.

(y)
Tom. 7. Wittemberge. fol. 405.

Hereby and otherwise is also answered that common obiection taken from *S. Austin* saying, (z) *As in a certaine manner the Sacrament of Christes body, is the body of Christ, the Sacrament of Christes bloud, is the bloud of Christ, so the Sacrament of faith, is faith:* for (a) *Paschasius* and (b) *Lanfrancus* do answere this to be spoken of Christes body and bloud, as in respect of the Crosse, and that the external Sacrament of both kindes, though being but (as in respect of his passion vpon the Crosse) a representation of his body there crucified, and of his bloud there shed might neuerthelesse in respect of such representation, be tearmed the thing it selfe in such manner suffering

(z)
Tom. 2. ep. 7.
23. ad Bonifac.
versus fin.

(a)
Ep. ad Frudegardum.

(b)
Lib. cont. Berengarium.

(c)
Lib. 10. de sa-
cram. Euchar.

fering vpon the Crosse (for of that
Immolation so once made in the words
there next before he speaketh.) *Al-*
gerus resteth in the other answere
before mencioned, affirming the Sa-
crament to be called Christes body
both (c) properly and improperly, im-
properly, (saith he) for as much as con-
cerneth the species and forme of the e-
lements, properly, for as much as con-
cerneth the substance which it containeth.
And if *S. Austin* otherwise
with *Suinglius* had intended an only
Sacramental representation, without
real presence of the thing it selfe
thereto annexed, why then should he
in the now objected wordes, tearme
Baptisme a Sacrament of faith, and
not a Sacrament of Christes blood?
This point *Carthwright* obserued,
& therin disliked *S. Austin*, saying
therfore as to this now very objected
sentence, (d) *I can not allow S. Au-*
stins reason which he maketh, nor the
proportion that is betweene the Sacrament
of the body and blood, and his body and
blood it selfe on the one side, & betweene
the

(d)
Whitgiftes
def. tract. 16.
p. 619.

the Sa-
on the
hane
Sacram
a sort
ing a S
is after
many
iection
testant
object
(f) der
the bo
in expl
that S
receiui
onely
ued Ch
Sacram
wine,
the go
which
of this
certaine
accordin
maineth
taine m

the Sacrament of Baptisme and saith on the other side &c. whereas he should haue said, that as the supper being the Sacrament of the body of Christ, is after a sort the body of Christ, so baptisme being a Sacrament of the blood of Christ, is after a sort the blood of Christ: so many wayes are these common objections answered, and that by Protestants them selues. *Caluin* (e) also objecteth S. *Austin* as seeming to (f) deny that the wicked do receiue the body of Christ in the Sacrament; in explicatiō herof it is obserueable, that S. *Austin* mencioneth a double receiuing of Christes body, the one onely Sacramental, wherby is receiued Christes body present vnder the Sacramental formes of bread and wine, common with the wicked & the good; the other spiritual, of which S. *Austin* to the ful clearing of this point saith, (g) *There is a certayne manner of eating that flesh &c. according to which whosoever eateth remaineth in Christ &c. but after a certayne manner. Now by this spiritual* toge-

(e)

Institut. l. 4.
c. 17. parag.
34.

(f)

Tom. 5. l. 21.
de cru. Dei. c.
25. vers. fin.

(g)

Tom. 10. de
verbis Domini.
serm. 2.

together with the Sacramental receiving, is likewise received the grace and spiritual effectes of that body peculiar onely to the good; and this kind of receiving Christes body it is which he denverth to the wicked: In which respect he commendeth those, (h) *who eate the body of Christ, not onely in the Sacrament, but in very deede*; admonishing therefore that, (i) *we eate the flesh & bloud of Christ not onely in the Sacrament, which also many wicked do, but that we eate it to the participation of the spirit*. And againe, (k) *See brethren that you eate the heauenly bread spiritually*; And yet most pregnantly, (l) *The bloud and body of Christ wil be life to every one, if that which is taken in the Sacrament visibly, be eaten spiritually (in ipsa veritate) in very truth*; explying yet further of the wicked that (m) *he doth not eate his flesh spiritually &c. although he cut with his teeth the Sacrament of the body and bloud of Christ eternally and visibly*. And lastly he concludeth as (n) before, that the

(h)

Tom. 5. de
ciu. Dei. l. 21.
c. 25. ante
med. & prope
fin.

(i)

Tom. 9. in
Ioan. tract.
27. versus fin.

(k)

Ibidem. tract.
26. post med.

(l)

Tom. 10. de
verbis Apost.
ser. 2. This
sermon is cy-
ted for S. Aust.
by Bede. in 1.
Cor. 10. and
ad Philip. c. 2.

(m)

Tom. 9. in
Ioan. tract.
26. versus fin.

(n)

See before. c.
8. sec. 2.

the wi
ster for
stes be
Bucer
on fro
Domini
deth n
ing, (c
fin affi
body an
doth he
ceived s

In p
scription
saith, (s
bodies a
against
places at
that S.
(r) tha
the Sun
the Cro
reth for
Austri
law and
spaces of
not where

the wicked do according to the first
 foreſaid ſenſe truly receive Chriſt's
 body; And this ſo plainly that
 Bucer recyting the common objection
 from S. Auſtin concerning *panem*
Dominum, and *panem Domini*, conclu-
 deth neuertheleſſe of the wicked ſay-
 ing, (o) In how many places doth Au-
 ſtin affirme, that they alſo receive the
 body and bloud of our Lord? how often
 doth he write, that Iudas him ſelfe re-
 ceived the body and bloud of the Lord?

In prooſe alſo againſt Incircum-
 ſcription, it is vrged that S. Auſtin
 ſaith, (q) Take ſpace of places from
 bodies and they wil be no where: And
 againſt the being of a body in many
 places at once; It is likewise objected,
 that S. Auſtin affirmeth of Chriſt,
 (r) that he could not be at one time in
 the Sunne, and in the Moone, and upon
 the Croſſe: But Chemnitius anſwea-
 reth for him ſelfe and vs that (s)
 Auſtin when he diſputeth of the common
 law and order of nature, he ſaith, If
 ſpaces of places be taken away, bodies haue
 not where to be, nor can be: But yet he

N n

doth

(o)
 Scripta Angli-
 cana. P. 679.

(q)
 Ep. 57. ad
 Dardan.

(r)
 Lib. 20. cont.
 Fauſt. c. 11.
 poſt. med.
 (s)
 Loc. com.
 part. 3. fol.
 195.

doth not therefore deny, when the Scripture delivereth that the body of Christ entred through the doares being shut, where penetration of dimensions being made, two bodies were in one place or place was wanting to a body, but he affirmeth that by the power of the law of God, the law of nature doth cease. Avouching yet further hereof that, *Al antiquity with one consent &c.* doth so take it and understand it. But heretofore we haue spoken more largely (t) heretofore.

(t)
see before. c.
2 sec. 3.

Such places are answered, as are urged from S. Austin against invocation of Saintes; Images, and reliques.

(a)
Defence. &c.
englished. art.
3. p. 199.

(b)
Tom. 5. de
cin. Dei. I.
22. c. 10. cir c.
med,

SECTION. 3.

Against invocation of Saintes, M. Moulin (a) objecteth these wordes of S. Austin, (b) *At which sacrifice &c. martyrs are named in their place and order, but they are*

not inuocated by the Priest who sacrificeth. S. Austin hereby onely meaneth, that in the act of sacrificing due onely to God, not martyrs but onely God him selfe is inuocated or sacrificyed vnto: accordingly as he most euidently explaineth him selfe in the same treatise saying, (c) *who of the faithfull euer heard the Priest standing as the Altar &c. to pray, I offer sacrifice to thee o Peter, o Paul, or o Ciprian; This therefore is the onely inuocation, to wit, by way of sacrifice, which he impugneth.*

M. Mouling also (d) vrgeth these other wordes of S. (c) *Austin Permenianus in a certaine place maketh the Bishop mediator betweene God and the people &c. If therefore Paul should be a mediator &c. the reason of Paul should not be good, wherein he said one God. one mediator &c. wherupon Moulin inferreth that S. Austin said thus as against mediators or intercession: But D. (f) Gordon, though objecting this saying, yet explaineth there from S. Austines other wor-*

(c)

Ibidem. l. 8.
c. 27. prope
init. And tcm.
6, cont. Fast.
Manich. l. 10.
c. 21.

(d)

Vbi supra. art.
8. p. 198.

(e)

Tom. 7. l. 2.
cont. Parmen.
c. 8. ante et
post med.

(f)

Orthodoxus
Iacobus. p. 45.

(g)
Ibidem . p . 45 .

wordes in the same place, that this doth not take away our mutual intercession one for another, showing further also that, (g) *Christ is the mediator of God and man* (not because he is the onely mediator of intercession but) *because in him being one, God and man are sayned.* As for *Parmentium the Donatist*, his error being, that the grace of the Sacrament did so depend vpon the goodnes of the Priest, that a good Priest Baptising did sanctify, and that the euil Priest Baptising did defile; this tying so of grace to the Priestes personal goodnes, did (as *S. Austin* argueth against it) consequently infer, that the Priest should be the mediator of grace and redemption, which is the point that *S. Austin* confuteth in the place objected.

Against pictures and reliques this place of *S. Austin* is ordinarily objected, (h) *do not follow the troups of ignorant men, who in their very religion are superstitious. &c.* I know that there are many worshipers of sepulchres and pictures

(h)
Tom . i . de
moribus Ec-
cles . c . 34 .
post med .

pictures
drink
bring
they
buried
drunk
not a
done
moni
mart
who
miscu
or se
whet
same
casse
and i
as al
nes an
were
people
Mart
dead
befor
the r
and
lage

pictures, I know that there are many who
 drinke most riotously ouer the dead, and
 bringing banquets to the dead bodies,
 they bury themselves ouer those that are
 buried, and ascribe their gluttony and
 drunkennes to religion. This he spoke
 not as against religious reuerence
 done before the pictures, or at the
 monuments of the deade Sainctes or
 martyrs, but onely as against those
 who put the same in practise pro-
 miscuously to or before the picture
 or sepulchre of any deade person,
 whether martyr or other, and the
 same also not without *luxurious ex-
 cesse of drinking*: This *superstitious*
and ignorant abuse he there taxeth,
 as also elsewhere saying, (i) drunken-
 nes an riotous banquets in Church-yards,
 were thought by the carnal and ignorant
 people, not onely to be the honours of
 Martyrs, but also the comforts of the
 dead. Besides this we haue seene (k)
 before S. Austins acknowlegment of
 the reuerence due to profitable signes,
 and reliques: As also the orderly u-
 sage (l) of bread and wine &c. at the
 sepulchers

(i)

Tom. 2. ep.
 63. Aurelio.
 circa med.

(k)

See before. e.
 14. sec. 3. 4.

(l)

Tom. 1. l. 6.
 confes. c. 2.
 and tom. 5. de
 ciuit. Dei. l. 8.
 c. 27. ante
 med.

sepulchres of Sainctes, which him selfe reporteth his owne mother *Monica* to haue practised, vntil the contrary vpon iust occasion was prohibited by S. *Ambrose*. And he yet further saith, (m) *you haue seene &c. the highest top of the most noble Emperre* (or the Emperour) *bowing downe his crowne to pray at the sepulchre of Peter the fisher*: But of S. *Austines* allowance of pictures, and reliques, we haue seene more largely (n) before.

(m)

Tom. 2. ep. 42. ad Madaurense. circa med.

(n)

See before. c. 14. sect. 3. 4.

(o)

Against Rhem. test. in 1. Cor. 3. sec. 6. fol. 267.

(p)

Tom. 7. Hypognost. cont. Pelag. l. 5.

(q)

Of the Church l. 5. c. 19. p. 71. And see the same in Danæus in Isagog. Christ. part. 4. p. 557.

Such places are answered as are urged from S. Austin against Purgatory.

SECTION. 4.

DOctor Fulke (o) obiecteth these wordes of S. Austin (p) *The third place we are utterly ignorant of*: But S. Austin said this as onely against the Pelagians who (as M. (q) Field confesseth) taught that there was

was be
third p
such an
respec
ginary
S. Au
wise
was co
for the
(r) be
Protes
But
teth,
not in
done a
red of,
found
word
Purgat
some o
saue
taine
lesse lo
that h
there
the ve
suppos

was besides heauen, and hel, another third place of euerlasting continuance for such childrē as dyed unbaptised. Now in respectiue cōfutatiō of this said imaginary third place of euerlasting rest, S. Austin said as is obiected: otherwise how ful and resolute S. Austin was concerning Purgatory, and prayer for the dead we haue clearly scene (r) before, and for such confessed by Protestantes.

But D. (s) Fulke further obiecteth, that S. Austin saith, (t) It is not incredible that some such thing is done after this life, and it may be inquired of, whether it be so and either be found or hid: S. Austin vttered these wordes not as being doubtful of Purgatory, but onely whether that some of the faithfull after this life be saved so much later or sooner by a certaine Purgatory fire, as they more or lesse loued their transitory goodes. So that his doubt there is not, whether there be any Purgatory, which by the very wordes obiected is rather supposed; & in this very same booke

is con-

(r)

See before, c.
14. sec. 1.

(s)

Against Rhem.
test. in 1. Cor.
3. sec. 6. fol.
267.

(t)

Tom. 3. En-
chirid. c. 69.
init. et 68.
post. init.

is confessedly affirmed, but onely
(as he yet further in this place ob-
jected, explaineth him (u) selfe)
whether that such affection to worldly
things lawfully enioyned (as to wife,
children &c) that without greife of
minde he cannot part with them, be
punished in Purgatory or not. This
onely is his doubt, and may by vs
yet be doubted of, but without al
scruple or doubt of Purgatory in him
or vs.

Such places are answered, as are win-
ged from S. Austin against iustifi-
cation by workes, freewill, and
merit of workes.

SECTION. 9.

WHereas some object in be-
halfe of iustification by
faith, and against workes, that S. Au-
stin in some places affirmeth onely
faith to iustify. This is explained
and answered before (x) by Dr.

Whitaker

(u)
Ibidem. c. 68.
post init.

(x)
See before. c.
13. sec. 2. & 3.

Whitaker, and Melancthon, both of them affirming that S. Austin in those places onely intendeth to exclude such workes from iustificati-
on as goe before faith, not such as follow; which is the same which we
all teach.

Others likewise obiekt certaine places which seeme to make against
freewil; but in those places S. Austin writ against the Pelagians, who to
much enabled freewil, and natural
workes, as of them selues sufficient

(y) without grace, which doth no-
thing preiudice vs, disclaming in the
sufficiency either of freewil or workes
without Gods grace. But Hemingius
doth answere this obiection very
directly saying, (z) As often as Au-
stin weakeneth freewil, he speaketh against
the opinion of Pelagius, for otherwise he
often attributeth freewil to man, and
confesseth that man without freewil can
neither live well nor sinne &c. nor that
there is any place for rewardes or punish-
ments: wherefore it is diligently to be
observed, in what respect freewil is some
times

(y)

Tom. 2. ep.
100. ad Aselli-
cum. . multo
ante med. an
ep. 89. ad Hil-
larium. quæst.
2. init.

(z)

Lib. de vniuer-
sali gratia. p.
105.

times affirmed and sometimes denyed by
S. Austin.

Such places are answered as are ob-
jected from S. Austin concerning
vowes, miracles, and Ceremo-
nies.

SECTION. 6.

(a) :
De sancta vir-
ginitate. c. 34.
de bono vidui-
tatis. c. 9. &
10. & ep. 71.
ad Bonifacium.

(b)
Lib. 1. ep. 11.
Epiph. hær.
61.

SOME object certaine places (a)
of S. Austin to make for the
marriage of *votaries*, as that such
marriage should be in force and not
voide: In answere hereto, and to
other like objected sayinges from S.
(b) Ciprian, Epiphanius, and others,
it is to be obserued, that there is a
double vow, the one *private* or *simple*,
wherein is nothing but the parties
bare promise, the other tearmed a
solemne vow, wherein is not onely a
promise, but a deliuey also made of
the thing promised, whereof the
Church taketh solemne acceptance
and the party is therupon by the
Church

Church specially consecrated to Christ: In the first case, the marriage though sinful by breach of the simple vow, is yet in force, and of this vow are the Fathers objected sayings understood; but in the other foresaid case where the thing promised is solemnly delivered over the special consecration of the party, a pretended marriage is a mere nullity, and so by S. *Austin* and other Fathers adjudged; for in this case any pretended marriage is rearm'd by the fourth (c) *Carthage* Council, *crimen adulterij, the sinne of adultery*, and therefore nothing lesse then marriage; in so much as *Osiander* reprehendeth this Canon, as affirming (d) *spiritual marriage betwixt consecrated widowes and Christ*. And it is further rearm'd *Adultery* by S. (e) *Chrisostome, S. Basil, S. Ambrose, S. Austin, S. Innocentius*, and by S. *Hierome*, not onely *adultery but incest*. And S. *Innocentius* mencioneth the former distinction of *simple and solemne vow*, affirming of the first, that

(c)
Can. 104.
(d)
Cent. 5. l. 1.
c. 1. p. 20.
(e)
Ep. 6. ad
Theodor. Ba-
sil. de vera vir-
ginit. Ambros.
ad virg. laps.
c. 5. Aug.
Tom 8. in
Psal. 83. mul-
to ante med.
Innocent. ep.
ad Victorium.
c. 12. 13.
Concil. 2. Tu-
ron. can. 21.
wherof see the
Centuristes.
cent. 6. c. 9.
col. 575. Osi-
ander. Cent.
6. l. 3. c. 2.
p. 209. Ha-
melman. de
tradit. Apost.
part. 3. l. 3.
col. 614.

the breach thereof is sinful, but the marriage true, but of the latter, that it is adultery and not marriage.

(f)
Confut. of
Purgat. P.
333.

(g)
Tom. 7. de
vni. Eccles. c.
19. prop. iij.

D. Fulke (f) objecteth S. (g) Austin as disclaiming from miracles; it is answered that S. Austin writing against the Donatistes, who bragged of their secret apparitions (common likewise to the Protestants Hacket, Carolastadius, Swinglius, and Luther) which he termed the false reportes of lying men, or els the wonders of deceiving spirits, doth not reiect, but in that special disputation onely forbear the argument of miracles, especially seeing that the miracles wherof the Donatistes so bragged, were (though graunted for true) but such as the Diuel might bring to passe, as not exceeding the power of nature. But as concerning such true miracles as exceed al power of nature and secundary causes, as curing the diseased without meanes of phisicke, raysing of the deade &c. these are vrged by (h) S. Austin him selfe as a strong argument

(h)
Tom. 5. de
ciu. Dei, l.
33. c. 8.

ment
that
things
bosome
one.

Ag
Prote
but he
explai
again
ned in
found
Bishops
of the
scarce
which
them.
Whig
place
ep. 1
ceremon
the Scr
nor con

ment against the Pagans: In so much that he numbring vp (i) the many things that held him in the Churches bosome, nameth expressely miracles for one.

Against Ceremonies sundry (k) Protestants do object S. (l) Austin; but he in the very place objected explaineth him selfe to speake onely against such, which neither are contained in the authorities of Scriptures, nor found to be decreed in the Councels of Bishops nor strengthened with the custome of the vniuersal Church &c. so that scarce, or not at al, can reasons be found which people followed in the making of them. To which purpose also M. Whigwiff directly answereth to this place objected saying, (m) Austin. ep. 119. speaketh but of unprofitable ceremonies &c. neither grounded upon the Scriptures, determined by Councels, nor confirmed by custome.

As further

(i)

Tom. 6. cont.
ep. fundam.
c. 4. ante med.

(k)

Fulke against
Rhem. test. in
Gal. 4. 3. sec.
3. Morton in
his appeale. p.
53 Caluir,
institut. l. 4.
c. 10. sec. 13.

(l)

Tom. 2. ep.
119. c. 19.

(m)

Defence. tra. 2.
10. c. 2. p.
545.

*A farther answere ingeneral to al
such obiections as are vrged from
S. Austin, or others of the Fa-
thers.*

SECTION. 7.

AS concerning al these & such
other like triuial and vnwor-
thy obiections so often from *S. Au-
stin* and the other Fathers by our
aduersaries reenforced and vrged,
and by our writers more then often
explained and answered, we do
hereby once for al premonish and
commend to the readers remem-
brance these few further general ob-
servations next ensuing, in more full
explanatiō of these & other like oc-
curring obscure sayinges of *S. Austin*
& other Fathers wherein (as our ad-
uersaries acknowledge (n) and an-
swere) they could not possibly fore-
see to write of al things so distinctly
& clearly, as is now to be wished.

The first then is, that (according
to the

(n)

Beza ep. theol.
op. 82. p. 382.
Snecanus me-
thod. descript.
p. 429. Chem-
nitius examen.
part. 1. fol.
80. White in
his way to the
true Church.
pref. to the
reader, sec. 17.

to the
testan
scure
ably t
inges
the fa
then
seem
those
and fo
seruat
talian
unders
lest on
thers,
to al,
alio fa
rule in
that sh
M. C
(q) If
one au
more si
ence wi
way of
And
Protel

to the direction euen geuen by Protestants) we do vnderstand the obscure saying of any Father, agreeably to his many more plainer sayings deliuered in other places of the same matter: and much more then that we do not insist vpon any seeming doubtful saying against those many more which are plaine, and for such confessed. Of this obseruation (o) *Snecanus* alledgeth *Tertulian* saying, *It is fit that the fewer be understood by the more.* And againe, lest one speech should ouerthrow many others, it is to be expounded according to al, rather then against al. Hereof alio saith *Pezelius*, (p) *A profitable rule in teaching is deliuered, that it is fit that the fewer be understood by the more.* *M. Carthwright* yet saith further, (q) *If it be a simple answere to set one author against another, it is much more simple to set one authority at variance with it selfe, without shewing any way of reconciliation.*

And yet what more frequent with Protestants then this simple kind of answere?

(o)
Snecanus method. descript.
 P. 414.

(p)
 In argument.
 et obiect. p.
 254.

(q)
 2. Reply. part.
 1. p. 627.

(r)
De sacra Scriptura . p. 690.

(s)
Ibidem . p. 670.

(t)
De principiis Christi . dog. l. 2. c. 10. p. 675.

(u)
Whitaker . vbi supra . p. 678.

(x)
Lubertus . vbi supra . p. 676.

(y)
Ibidem . p. 678.

(z)
Hist. sacram. part. 1. in indice 3. Patrū. at the word Augustinus. col. 3.

(a)
Synopsis de Patribus . p. 34.

(b) In ep. ad Rom. in c. 14. p. 418.

answeare for doth not D. Whitaker, in steede of better answeare say, (r) though (Austin) in this place seemeth to fauor Traditions, yet in other places he defendeth earnestly the perfection of the Scripture. And of S. Basil he likewise saith concerning the same traditions, (s) he fighteth with him selfe. And (t) Lubertus saith, I oppose Basil against Basil. As also, (u) Chrysostome fighteth with him selfe. And, (x) I oppose Chrysostome to Chrysostome. Neither (y) doth Damascen agree with him selfe. The like simple answeare is geuen by Hospinian against S. Austin saying, (z) He wanteth the testimony of Scripture. neither agreeth he with him selfe, yea, he contradicteeth him selfe. Of whom also saith (a) Tossanus, Austin is often wauering, and not agreeing with him selfe in al thinges. with these also answeareth no lesse simply Melancthon saying, (b) I know many thinges may be gathered out of the ancient (writers) which are contrary to our opinions &c. I prouoke not so al the writers, but to the better sort, Ambrosius Austin

Austin
gree w
speake
leau
But B
of ans
of the
his tin
as then
Bishops
scarce
differen
from m
moment
ned th
writers.
Thos b
thinges
them s
selues.
tir, (c
that the
amongst
one with
Whe
simple
to the

Austin, and as far forth as the rest agree with these, who seeing they sometimes speake contrary thinges, they shal genero-
leauſe if we reprehend ſome thinges.

But Beza extendeth this ſimple kind of anſweare yet further, for ſpeaking of the auncient Fathers in Theodoſius his time, he ſaith, (c) I confeſſe that as then there were many moſt learned Biſhops, but withal I affirme &c. that ſcarce any of them can be found, who differeth not, both from him ſelfe, and from many others in matters of greateſt moment. Caluin alſo hauing mention-
ned the auncient Fathers and better writers of this age, ſaith of them, (d)

Thoſe holy men were ignorant of many thinges, they do often feight amongſt them ſelues, and ſometimes with them ſelues. And the like ſaith Peter Mar-
tir, (c) that cheſtly is to be obſerued that the Fathers do not alwayes agree amongſt them ſelues, and ſometimes not one with him ſelfe, do beneſit

Wherefore to omit this kind of ſimple anſweare, as in it ſelfe baſe, to the Fathers iniurious, and vſed

P p

only

(c)

In nou. Teſt.
in præfat. ad
Principem
Condensem.
p. 4.

(d)

Inſtit. in præ-
fat. ad Regem.
Gal. p. 7.

(c)

De votis. p.
463.

only by such as fynd them selues
galled, or rather condemned by the
same Fathers, seeing the foremen-
tioned obiections of our aduersaries
taken from S. *Austin*, being at the
least but places obscure and questi-
onable, and those other by vs al-
ledged being plaine, and for such
by the learnedst Protestants acknow-
ledged, it were absurd and against
all sequel of reason, either to vrge
these places as one contrary to an-
other, or to expound and determine
the sense of those that be so confes-
sedly plaine and out of question, by
these other whose sense is obscure,
doubtful, and yet depending in que-
stion; which only obseruation being
in it selfe so cleare and manifest,
sufficeth of it selfe to dissolve all the
foresaid, and other obiections fra-
med from S. *Austin* or other Fathers
by so many Protestant writers.

The second obseruation is, that
we also vnderstand the Fathers
doubtful sayinges according to the
then common receiued opinion of

the
sin h
obser
heret
with
sente
Infant
Austin
this c
tellige
their c
conten
not (t
owne?
disput
though
derstoo
a quest
be spok
examp
Martin
therup
that, I
gratia,
Ambros
Pelagin
of his c
the

the other Fathers, as is by S. Austin him selfe in this case confessedly obserued: for whereas Iulianus the hereticke, to proue that children are without original sinne, objected this sentence of S. Chrysostome, *we baptise Infantes though they haue no sinnes*: S. Austin teacheth how to vnderstand this obscure sentence saying, (f) *intellige propria*, vnderstand it of sinnes of their owne, (or actual) and there is no contention; but thou wilt say, why did not (Chrysostome) *ad propria*, their owne? why doe we thinke but because disputing in a Catholicke Church, he thought he should not be otherwise vnderstood; nobody was troubled with such a question, you nor at then wrangling, he spoke securely. This point and very example is obserued by Peter (g) Martin, as also by Chemnitius, who therupon obserueth & inferreth (h) that, In this sort Austin, *de natura et gratia*, applyeth the sentences of Hilary, Ambrose, Chrysostome, Hierome, which Pelagius had alledged in confirmation of his error, according to the Analogy

(f)

Tom. 7. contra Iulian. Pelag. l. 1. c. 6. multo ante med.

(i)

2. of Iulian. Pelag. l. 1. c. 6. 73. q. 1. de Iulian.

(g)

Common places in english. part. 2. p. 228.

(h)

Examen. part. 1. fol. 80.

And see Socrates in method. descript. p.

429. 430. 432.

of faith, adding a first interpretation.

Now according to this obseruation and practise of S. Austin, al our aduersaries mistaken objections from him are againe at once determined by the confessed contrary doctrine in the next Chapters alledged from the other Fathers, that several-ly lived in the same age with S. Austin, and in the other ages next before and after him. As also according to both these foresaid rules may easily be auoyded that pretended necessity of childrens receiuing the *Eucharist* vnder paine of damnation, wherwith S. Austin is by D. (i) Fulke and many others so often and so seriously mischarged. For hereto it may be answered, that in S. Austines opinion, children in Baptisme receiued the effect of the other Sacrament, without which vertual communicating he thought them not saued: otherwise that he did not thinke their Sacramental receiuing of the *Eucharist* necessary appeareth, first, in that he taught before, that in Baptisme was a plenary

(1)
Tome 1. fol. 107.
S. Austin. l. 1. c. 1.
S. Austin. l. 1. c. 1.
S. Austin. l. 1. c. 1.

(i)
Answer to a
counterf. Ca-
tholique. p. 87.

(2)
S. Austin. l. 1. c. 1.
S. Austin. l. 1. c. 1.
S. Austin. l. 1. c. 1.
S. Austin. l. 1. c. 1.
S. Austin. l. 1. c. 1.
S. Austin. l. 1. c. 1.

remitt
that
any
to the
dying
damne
teache
wayes
faithful
blood
Baptism
he is ne
of that
fore, he
Chalice
ing in
This p
as that
ricular
on
As of
ting to
nion of
sed) we
A doct
not one
seth a

remission of all sinnes. Secondly in that our aduersaries cannot alledge any his (saying affirming directly to the point, that a Baptised childe dying before his communicating is damned. Thirdly in that S. *Austin* teacheth that (k) none ought any wayes to doubt, but that every one of the faithfull is made partaker of the body & blood of our Lord, when he is made in Baptisme a member of Christ, and that he is not estranged from the fellowship of that bread and Chalice, although before he eate that bread, and drinke the Chalice, he depart out of this world, being in the unity of the body of Christ. This point is so cleare in S. *Austin* as that the (l) *Centuristes* do in particular free him from this imputation.

As for S. *Austines* communicating to Infants (but without all opinion of the necessity before supposed) we graunt his doctrine therof: A doctrine likewise houlden good not onely by S. *Ciprian*, who recy- teth a (m) memorable miracle con- ccurring

(k)
Serm. ad In-
fantes, apud
Bedam. in 1.
Cor. 10. And
see Tom. 7. l.
1 de pec. mer.
et rem. c. 19.
and tom. 5. de
ciuit. Dei. l.
21. c. 16, and
after the en-
glish transll. p.
856.]

(l)
Cent. 5. c. 6.
col. 604.]

(m)
Serm. de lap-
sis. circ. med.

curring therewith, and *one* in his
owne presence; But also *Musculus*,
who maketh true and (n) direct
answere to those wordes of S. Paul,
Let a man proue him selfe, and alled-
geth (o) the auncient Churches
iudgement and practise in prooffe
therof. A doctrine also still defended
(p) by the *Bohemians*.

The third obseruation is, that ac-
cording to our aduerfaries owne (q)
rule, we do discern the Fathers
sayings by them vttered in heat or
feruor of disputation, from those
other which they write dogmati-
cally; for that in the first kind, the
Fathers being more attent and busi-
ed how to conuince and ouercome,
then alwayes precisely obseruant or
circumspect of their manner of spea-
king (which they neuer doubted
would be vnderstood otherwise
then according to the Catholicke re-
ceiued sense, euen as next here be-
fore St. *Austin* expounded and ex-
cused St. *Chrysostome*) their meaning
may the more colourably be mista-

ken

(n)

Loc. com. e.
de cæna Dom.
P. 342.

(o)

Ibid. p. 341.

(p)

Lib. ep. Oc-
colam. et
Suing. p. 305.
329.

(q)

Chempitius
examen. part.
1. fol. 80.
Sneecanus me-
thod. descript.
p. 290. Ban-
croftes suruey.
p. 336. Hum-
frey in Iesuit.
part. 2. rat. 5.
p. 501. & rat.
2. p. 129. and
see S. Basil.
ep. 64.

(m)

Lib. ep. Oc-
colam. et
Suing. p. 305.
329.

ken: I
iected
comm
merit of
disputa
enabl
out gra
uincing
few ob
being b
dious
suffice
ful labo
difficul
in an
preten
our ad
deauou
ther co
therein
selfe, w
very de
and so
doctrin
lers bl
not bus
he man

ken: In which respect such their objected sayings (as namely those commonly vrged against *freewil*, and *merit of workes*, taken from S. *Austins* disputation with the *Pelagians* who enhabled these as auailable without grace) are not houlden so convincing or fit for argument; which few obseruations thus propounded being but duly obserued, by the studious and indifferent reader, will suffice to deliuer him from the doubtful laborinth of alvprising objected difficulties. And thus much breisly in answeare to al the objections pretended from S. *Austin*, wherein our aduersaries most colourable endeavour is, but to make him no further conerary to vs, then confessedly therein he should be conerary to him selfe, which is nothing: he being in very deede so plaine in our behalfe, and so far from *Luthers* new grected doctrine, that one of *Luthers* scholars blished not to say, (r) *I doubt not but if that Austin were now liuing, he would not be ashamed to praise him*

(r)

Alberus contra Carolastadianos .l. 7. And see the like in Musculus in 3 præfat. in libel. Ger. de diaboli tyrannide. And Hoespin. hist. sacram. part. 1, fol. 346.

himselfe Luther's schollar.

Concerning the doctrine and religion
of the other Fathers in general, and
also of those who lived in the age
of S. Austin: And that it was
the same with the doctrine
& religion here formerly
taught by S. Austin,
and at this day
taught by the Ca-
tholicke Roman
Church.

CHAPTER. 20.

The Fathers in general & who lived in
the age of S. Austin confessedly
taught the same doctrine with him
concerning Christ being our medi-
ator only according to his huma-
nity; concerning the sacred
Scriptures, & traditions.

SECTION. II.

Having thus hitherto entreated
of the religion professed by
S. Austin

S. Austin
thers P
their bo
him to
gainst v
ly appe
in this k
for if D
that, (a
parties a
who ye
them,
al the
then in
Fathers
ther ex
thers in
ther A
(b) prop
that in
affected
tunity
the or
ged s
theref
faction
breife

8. *Austin* to whom about al the Fathers Protestants do vsually make their bouldest claime, as pretending him to make most for them, and against vs: Hereby I hope sufficiently appeareth, what is to be expected in this kind from the other Fathers; for if *D. Boyes* doth acknowledge that, (a) *the most indifferent for both parties among the Fathers is Austin*; who yet standeth so aduerse against them, as we haue formerly seene by al the premisses, much more aduerse then in al probability are the other Fathers. And for so much as the further explanation of the other Fathers iudgements yealdeth a yet further strong prooffe of *S. Austines* (b) *professed like consenting religion*, and that in regard of my enioyned and affected breuity, I haue not opportunity to demonstrate the same from the other Fathers owne alledged sayinges at large, I wil now therefore onely ad (as in full satisfaction of al reasonable readers) a breife recytal of our learned aduersaries

Q q

(a)

Exposition of
the dominic.
epist. the winter
part. p.
253. and see
before. c. 1.

(b)

See before in
the pref. to the
learned aduer-
sary.

saries them selues, charging and re-
prouing the Fathers indefinitely, or
els sundry of them at once, & char-
ging also diuerse of those who liued
in *S. Austins* age with their kno-
wen confessed iudgements & prac-
tise in particular of our Catholicke
saith.

First then in prooffe of our Sau-
ours office of mediatorship onely
according to his haman nature, *Cal-*
uin him selfe denying it, yet saith
of the Fathers (c) *herein the error*
of the auncient Fathers cannot be ex-
cused.

(c)
Instit. 1. 2. c.
14. sec. 3. &
Beza in ep.
theol. ep. 28.
p. 174.

(d)
See before. c.
3. sec. 2.

In like sort concerning the ca-
nonical Scriptures the Protestant
Poliander saith. (d) *to come now to the*
error of some Conncels, the Councils of
Carthage, and Florence, hauing rouled
for Canonical bookes, and as diuinely
inspired &c. the bookes of Tobie, Iu-
dith, Wisdome, Ecclesiasticus, and the
Machabees &c. and the Popes Inno-
centius, and Gelasius, haue reckoned
these bookes among the canonical. And
the like is formerly confessed by
sundry

sundry
Trad
the Far
same D
Basil, a
represen
nus. Ori
rome, I
Damas
as much
Cipria,
confesse
Epiphan
Innocent
ma/scen

The F
teach
of P
As
aft
p

S
C
th

sundry other Protestants.

Traditions are so fully taught by the Fathers, as that for teaching the same D. Raynolds (e) reproueth S. Basil, and S. Epiphanius: Chemnitzius reprehendeth (f) Clemens Alexandrinus, Origen, Epiphanius, Ambrose, Hierome, Maximus, Theophilus, Basil, Damascen. D. Fulke acknowledgeth as much of (g) Chrysostome, Tertulan, Cipriā, Austī, Hierom. & D. Whitaker confesseth the like of (h) Chrysostome, Epiphanius, Tertulan, Ciprian, Austī, Innocentius, Leo, Basil, Eusebius Damascen.

The Fathers in general are confessed to teach the Primacy Ecclesiastical of Peter, and the Bishops of Rome: As also to deny supreme Ecclesiastical government to temporal Princes; and that the Pope is not Antichrist.

SECTION. 2.

C Concerning S. Peter, and his then successors, Bishops of Rome

(e)
Conclusions annexed to his confer. conclus. 1. p. 689.

(f)
Examen. part. 1. p. 87. 89. 90.

(g)
Confut. of Purg. p. 362. 303. 397. and against Martialis. p. 170. 178. & against Bristowes motives. p. 35. 36.

(h)
De sacra Script. p. 678. 681. 683. 685. 690. 695. 696. 668. 670. and see Schroderius in opus. theol. p. 71.

Q q 2

Rome

Rome in the foresaid auncient times; sundry of the Fathers are by Protestants reprehended for their affirming *the Church to be builded upon Peter*, wherof Caluin saith, (i) *Some of the Fathers haue so expounded (those wordes super hanc Petram) but al the Scripture cryeth the contrary. Danau* also saith of the Fathers, (k) *the saying of Christ, thou art Peter &c. they haue noughtily expounded of the person of Peter. And the (l) Centuristes do expresly reprehend and charge many of the auncient Fathers with this opinion. D. Fulke affirmeth that (not some few (m) but) many of the auncient Fathers &c. were deceined to thinke something more of Peters prerogative, and the Bishops of Romes dignity, then by the word of God was geuen to either of them: In so much as in regard of the Roman Bishops then claimed and enioyed Primacy, Protestantes feare not to affirme, that the Roman Bishops in the time of Constantine the great, were very Antichristes. wherof writeth M. (n)*

Brightman

(i)
In Tit. 1. 4. e.
6. parag. 6.

(k)
Resp. ad Bel-
lar. part. 1. p.
477.

(l)
Cent. 3. col.
84. 85. & cent.
4. col. 1250.
& col. 1141.
& col. 555.
557. 558.

(m)
Confut of the
Papistes quar-
rels. p. 4.

(n)
In Apocalip.
p. 539.

Bright
from t
this v
Pope
thousa
Antich
meth
But
repro
vsurpe
selfe,
ceedin
certain
may no
sometim
of power
doubtle
shops w
were to
greater
wherfor
ter and
and neg
doubt
cause b
Peters
and a co

Brightman, Antichrist haith raigned from the time of Constantine the great to this very day: And speaking of the Pope of Rome he saith, (o) for these thousand three hundred yeares he is that Antichrist; whom M. Nappier nameth (p) to be Silvester the first.

But Protestants forbear not to reprove and charge with affected & vsurped Primacy; euen S. Peter him selfe, and the other next to him succeeding bishops of Rome, for of this certaine Calvinistes write thus, (q) It may not be denyed but that Peter was somtimes faulty in ambition and desire of power &c. by which infirmity of Peter, doubtles it was signified, that those Bishops which bragged of Peters succession, were to be faulty of the like, yea with greater ambition by infinit degrees &c. wherfore this so peruerse abition of Peter and ignorance of heauenly thinges, and negligence withal &c. did without doubt signify that the Roman Bishop, because he would be chiefe and haire of Peters priuiledges, was to be ignorant and a contemner of heauenly thinges, and

one

(o)

Ibidem. p. 477. and see p. 471.

(p)

Vpon the reuel. p. 362. 85 88. 75. 68. And see Gaius in Palma Christiana. p. 34.

(q)

Catalogus testimonium veritatis. tom. 1. p. 27.

one desirous of human riches, power, and pleasures. To which purpose also auoucheth another Protestant writer that, (r) *The affection of Primacy was a common infirmity of the Apostles, as also of the first Bishops of the Citie of Rome.*

Hence also it is that the auncient Fathers did confessedly reprove some Emperours of their times for usurping of Ecclesiastical gouernment, of which thus write the Centuristes, (s) *The Emperours also did sometimes assume to them selues vnseasonably the iudgement of matters of faith, which Arbasius reprehendeth in Constantinus, and Ambrose in Valentinian: of which latter also saith (t) Osiander, Ambrose answered, o Emperour, do not trouble thy selfe to thinke that thou hast any imperial right ouer heavenly thinges, do not extol thy selfe &c. with whom agreeth M. (u) Carthwright adding further, Ambrose saith, it was not read nor heard of before, that any Emperour was iudge ouer a Bishop in a cause of faith; which was not the iudgment of Ambrose*

only

(r)

Philippus Nicolai, in comment. de regno Christi. p. 221.

(s)

Cent. 4. c. 7. col. 549.

(t)

Cent. 4. l. 4. c. 9. p. 477. And D. Downham in his defence. l. i. c. 8. p. 162. 163.

(u)

2. Reply. part. 2. p. 161. 162. 155. 156.

only b
Of wh
geth (i
auncie
Con
ming,
no do
liuered
lowers
contin
better
of the
peare:
time of
to be b
Empire
ing, (y
Fathers
pire sho
tichrist
Caluin,
expound
the Rom
then th
suation.
writers o
beene do

only but of other Bishops round about. Of which point also *Polanus* alledgeth (x) sundry testimonies of the auncient Fathers.

Concerning *Antichrist* whose coming, person, and continuance were no doubt plainly and faithfully deliuered by the Apostles to their followers, and from them successiue-ly continued in the Church of God, in better forewarning and discouery of the monster when he should appear: And first as touching the time of his coming, foretould not to be before the end of the Roman Empire, *M. Fulke* confesseth saying, (y) *Indeed most of the auncient Fathers did indge that the Roman Empire should first be decayed before Antichrist were reueled: wherof also saith Caluin, (z) for as much as they haue expounded this place of the defection of the Roman Empire, it is more frivolous then that it needeth any long confutation, and I doe marvel that so many writers otherwise learned and witty, haue bene deceiued in so easy a thing, but that*
when

(x)

Symphonica. c.
 22. *Thef. 2. p.*
 836. 837. 838.
 839. 841. 842.
 843. 844. 849.

(y)

Against Rhem.
test. in 2.
Thef. 2. 3. sec.
 4.

(z)

In 2. Thef. 2.
 3.

(a) Bulke in his an-
swere to a
counterf.

Cath. p. 27.
38. Downham

of Antichrist. l.

1. p. 4. Willet

in synopf. p.

160. Perkins

upon the

Creede. p.

307. Danæus.

resp. ad Bel.

part. 1. p. 371.

Whitak. de Ec-

cles. controu.

2. quæst. 4.

p. 144. Powel,

de Antichristo

in præfat. p. 1.

(b) See before

c. 16. sec. 1.

(c) Lib. de

Antichristo. p.

21 (d) 2. Repl.

part. 1. p. 508

(e) Hist. Anti-

christi. p. 11.

(f)

In Apoc. c. 12.

P. 345.

when one had erred, the rest without
indgment followed in troups: which
their pretended error was for sooth,
because they did not agree in the
said exposition with the (a) Prote-
stants late nouel opinion concer-
ning the reuelation of *Antichrist* in
Bonsface the third Anno. 607. At
what time, as also yet to this pre-
sent, the Roman Empyre then was,
and yet is not dissolued, but (b) pre-
serued and in being.

As concerning the person of *An-
tichrist*, *M. Whuaker* saith, (c) *The
Fathers for the most part thought that
Antichrist should be but one man, but in
that, as in many other things they erred:*
wherof also saith (d) *Carthwright*,
*diuerse of the auncient and chiefest of
them imagined fondly of Antichrist, as
of one singular person: for which doc-
trine also the Fathers are charged
with error by (e) Gracernus.*

Now as for the short time of the
height of his persecution, *M. Foxe*
confelleth that (f) *Almost al the ho-
ly and learned interpreters do by a time*
times.

times,
ly thre
furthe
opinion
In fur
Bulling
amanno
this tex
dome of
persecut
and a ho

The F
teach
cernis

S

I N pr
I ment
thereby
most of
name of
hal water
into it m

times, and halfe a time, vnderstand onely three yeares and a halfe. Affirming further this to be, (g) the consent and opinion of almost al the auncient Fathers: In further prooffe therof also saith Bullinger, (h) doubtes al expositors in a manner, grounding them selues vpon this text, haue attributed to the kingdome of Antichrist, and to his most cruel persecutions, no more then three yeares and a halfe.

(g)
Ibid. p. 362.

(h)
Vpon the reuel. englished in c. 11. ser. 46. fol. 142.

The Fathers in general are confessed to teach our Catholicke doctrines concerning the Sacrament of Baptisme.

SECTION. 3.

I N prooffe of the efficacy of Sacraments, and of the grace geuen thereby *Suinglius* writeth, (i) Here most of the doctors vnderstanding by the name of water, that material and external water of Baptisme, haue attributed thereto much more then was fit, wherupon

(i)
Tom. 2. de bapt. fol. 70.

R r

it as-

it afterwarde came to passe, that they ascribed the cleansing of soules to the element of water. Of which also saith Luther, (k) I excuse the Fathers, who driven either by temptation, or necessity, stoutly denyed sinne to remaine after Baptisme: In so much as Calvin acknowledgeth, (l) the auncient Churches iudgement concerning concupiscence remaining after Baptisme not to be sinne, without our consent therto; And he and others also do reprehend (m) the Fathers for preferring the efficacy of our Sacraments before the other Sacraments of the old Testament.

[In like manner concerning the necessity of Baptisme, Musculus granteth that, (n) some Fathers, amongst who is Austin, haue subiected Infantes dying without Baptisme, to damnation; Of the generality of which opinion we haue spoken (o) before. And whereas M. (p) Morton iusteede of answere hereto, obiecteth as from the Fathers their like supposed erroneous necessity of childrens receiuing the Eucharist, that this necessity was not

(k)
Tom. 2. Wit-
temberg. fol.
219.

(l)
See before. c.
6. sec. 1.

(m)
See before. c.
5. sec. 1.

(n)
Loc. com. p.
308.

(o)
See before. c.
6. sec. 3.

(p)
In his appeale.
P. 244.

as in
mistak
dy. Y
herein
of the
euen al
Church
people n
not pre
denying
cessity to
n, saith
Ceremo
obarist,
ently ad
the most
tisme a
uing re
monies
fooleries
who ma
fooleries
how aun
Zepperu
ly water
&c. saith
superstition
as in

as, in respect of saluation, but by him mistaken, I haue showed (q) alrea-
dy. Yea the Fathers were so resolute
herein that as Calvin testifieth (r)
of them, it was vsual many ages since,
euen almost from the beginning of the
Church, that in daunger of death Laye
people might baptise, if the minister was
not present in due time: And (s) the
denying of priuate persons in case of ne-
cessity to baptise, were to crosse al antiqui-
ty, saith D. Bilson. And as for the
Ceremonies of Baptisme, and the Eu-
charist, Beza saith, (t) I cannot suffici-
ently admire at that decking, wherwith
the most auncient thought to adorne Bap-
tisme and the Lords supper: And ha-
uing recyted sundry of these cere-
monies he calleth them (u) stagelike
fooleries, affirming further that, those
who make the Apostles authors of these
fooleries, are not worthy of confutation,
how auncient writers so euer they be.
Zepperus also hauing mencioned ho-
ly water, salt, Oyle, Exorcisme, Spule,
&c. saith hereof, (x) I confesse these
superstitious ceremonies are very auncient

R r 2

in the

(q)

See before. c.
19. sec. 7.

(r)

Instit. l. 4. c.
15. sec. 20.

(s)

Conference at
Hampton
court. p. 18.

(t)

Ep. theol. ep.
8. p. 79.

(u)

Ibid. p. 80.

(x)

Politia Eccles.
l. 1. c. 12. p.
123.

in the Church, being not many ages after the Apostles times; whereof also see Echardus (y) alledging these ceremonies from the Fathers.

(y) Compend.
theol. l. i. c.
8. p. 204.

The Fathers ingeneral are confessed for our Catholicke doctrines concerning the Sacraments of Confirmation, Orders, and Extreme unction.

S E C T I O N. 4.

(a) The conference at Hampton court. p. 10. And Downhams defence. l. 4. p. 23.

(b) Abripgment. p. 41.

(c) Cent. 4. c. 6. col. 478.

C Concerning Confirmation, it is reported how that M. (a) Whitgift shewed at large the antiquity of confirmation, as being used in the Church ever since the Apostles times. And the ministers of Lincolne diocesse charge (b) Tertulian, Ciprian, Ambrose, with error of using the Crosse in confirming those that were baptised: wherto the Century writers ad the Fathers further confessed vsage of (c) Chrisme in Confirmation; wherein Bucer yet further acknowledgeth that

that
done
a Bish
As
uouch
but th
cons,
Ostia
furthe
and m
An
Whitak
Father
halfe
I ackno
of this
in the C

that in the Primitive Church it was done with (d) *hand-imposing onely of a Bishop.*

As touching Orders, D. Field avoucheth that (e) *there is no question but that the minor Orders of Subdeacons, Acolites, Exorcistes Lectors and Ostiaries, are very auncient; alledging further in prooffe therof S. Ciprian and many other Fathers.*

And as for *Extreme unction*, M. Whitaker answering to the auncient Fathers objected testimonies in behalfe thereof, confesseth saying, (f) *I acknowledge the superstitious custome of this unction to have continued longer in the Church then was meete.*

(d)
Scripta Angli-
cana. p. 570.

(e)
Of the Church
l. 5. c. 25. p.
121. and the
Centuristes.
cent. 3. c. 7.
col. 149. 150.

(f)
Contra Durz-
um. l. 8. p.
650.

*The Fathers in general are confessed
for our Catholicke doctrines concer-
ning Confession, satisfaction &
pardons.*

SECTION. 5.

(g)
Cent. 3. c. 6.
col. 127. and
cent. 4. c. 6.
col. 425.

THe Century writers speaking
of those auncientest times of
Ciprian, and Tertulian, affirme that,
(g) they gave absolution from sinnes
thus, if any did penance they should first
confesse their sinne, for so doth Tertulian
in his booke de penitentia, greatly urge
confession, and it appeareth by certaine
places of Ciprian, that private confession
was vsual, wherein they confessed their
sinnes and wicked thoughtes. as in *serm.*
5. de lapsis. et l. 3. epist. ep. 14.
& 16. where he expresly saith, of lesser
sinnes also, which are not committed a-
gainst God, it is needful that confession
be made, and this also he often comman-
deth to be . *l. 1. ep. 3. &c.* that satis-
faction also was accustomed to be imposed
according to the offence, it appeareth
serm.

serm.
Mor-
fessio
Cipria
May
serm.
writer
though
sorrow
God &
they se
for list
seech y
fesse h
and re
gratefu
necessi
taught
As
the co
ted by
Morton
true, it
the con
us, wa
confessi
vpon c

serm. 5. de lapsis. And whereas *M.* Morton affirmeth against this confession of the *Centuristes* that, (h)

Ciprian mencioneth not sinnes of thought: May it please him to read *Ciprian.*

serm. 5. de (i) lapsis, where he thus writeth, *but because they haue but thought herof, let them confesse this sorrowfully and simply to the Preistes of God &c. they disburden their mindes, they seeke for wholsome cure, though but for litle and smale woundes &c. I beseech you brethren that euery one confesse his sinne &c. whiles satisfaction and remission made by the Preistes is grateful with our Lord.* And the same necessity of priuate confession is (k) taught by *S. Leo*, and *S. Basil.*

As for the common obiection to the contrary of *Confession* abrogated by *Nectarius* (vrged by *M. (l) Morton*:) admitting the story for true, it is answered therto first, that the confession abrogated by *Nectarius*, was not priuate, but publicke confession, somtimes by penitents vpon deuotion voluntarily vsed.

This

(h)

Appeale. l. 2. c. 14. parag. 2. p. 254.

(i)

Multo post med.

(k)

Ep. 91. ad Theodor. et ep. 80. ad Episc. Campaniz. Basilin quest. breu. interrogat. 288. And see further *Ciprian. l. 3. epist. 16. 17.*

(l)

Appeale. p. 356.

(m)
Hist. tripart. l.

9. c. 35.

(n)
De penit. l. 3.
c. 14.

(o)
Lib. 7. c. 16.
fine.

(p)
Lib. 5. c. 19.
and Soz. l. 7.
c. 16.

This he abrogated vpon occasion of scandale in a particular cause thence ensuing, as appeareth by *Cassidorus* (m) his more auncient translation, and wherof see *Bellarmino* (n) more at large. Secondly I answere that the fact of *Nectarius* is reprehended by (o) *Sozomen* the reporter therof, as geuing occasion vnto desolute life. Thirdly I say that thereby was onely abrogated at the most, not al confession, but a then late precedent, and there mencioned particular order for *Confession* to be made vnto the penitentiary parish Priest, leauing the penitents at liberty to resort for confession elsweare. Fourthly, whereas the *Novatian* heretickes were condemned for that they denyed Priestes power to remit sinne (and consequently therby confession) that these also were the men, who then first impugned this appointed penitentiary Priest, appeareth by the reporters of this obiection (p) *Socrates*, and *Sozomen*, who likewise do further

further
rins dep
counsa
same N
knowle
and for
tearmed
indgeme
diuinity
ueral p
spected
rins, w
(t) by
gainst
and cu
Fur
and sat
speakin
hould
that ag
Caluin
excusab
nuncien
(saith
dement
(y) Ch
somtims

further (q) report how much *Nectarius* depended vpon the aduise and counsaile (in other matters) of the same *Nonatians*; which is also acknowledged (r) by the *Centuristes*, and for which he is by *Osiander* (s) tearmed *Nectarius Bishop of smale iudgement and counsaile in matters of diuinity*. In regard of al which seuerall premisses, what can this suspected and perplexed fact of *Nectarius*, who is therein also reprehended (t) by the *Centuristes*, preuaile against the confessed cleare streame and current of al antiquity?

Furthermore concerning *Penance* and *satisfaction*, the *Century* writers speaking of the 4. age, do therein hould (u) reproveable the *Fathers* of that age, and the other ages precedent: *Caluin* also houlding herein, (x) inexcusable the immoderate austerity of the auncient *Fathers*, as wholly different (saith he) from the *Lords commandment*. And, I am not Ignorant (saith (y) *Chemnitius*) that the auncient do sometimes comend that canonical discipline

S f

ouer-

(q)
Soc. l. 3. c.
10. Soc. l. 7.
c. 12.

(r)
Cent. 4. col.
862. et 1129.

(s)
Cent. 4. l. 4.
c. 13. p. 486.

(t)
Cent. 4. c. 7
col. 501.

(u)
Cent. 4. col.
294. and see
col. 231.

(x)
Instit. l. 4. c.
12. parag. 8.
& l. 3. c. 4.
parag. 38.

(y)
Examen. part.
4. p. 68.

(z)
Libelli aliquot.
fol. 11.

(a)
Contra Camp.
rat. 5. p. 78.

(b)
Ibidem.

(c)
Of the Church.
l. 1. c. 17. p.
33.

ouer largely, and with ouer great wordes, wherof also saith (z) *Melancthon*, *Al the Nicene Councel being overcome with the consent of the multitude and time, approued the Canons of Penance. M. Whitaker addeth yet more expressly that, (a) the Fathers thought by their external discipline to pay the paines due for sinne, and to satisfy Gods iustice: And that, (b) not Ciprian onely write some thinges concerning penance very incommodiously, and foolishly, but almost al the most holy Fathers at that time were in that error &c. and depraued penance. Lastly concerning Pardons. D. Field confesseth that, (c) the auncient Bishops were wont to cut of great parts of enioyned penance, which remission was called an Indulgence. And wheras he would euade, that the enioyned penance thus remited, was not then imposed as in satisfaction of Gods iustice, it is so euidently against the Fathers iudgements confessed here by *M. Whitaker* and others, as needeth no further confutation.*

The

The Fathers in general are confessed
for our Cathlicke doctrines concer-
ning real presence, the reserua-
tion of the Sacrament and re-
ceiuing fasting, and chast.

SECTION. 6.

NOW as concerning the confes-
sed iudgement of the auncient
Fathers in prooffe of the real presence
of Christes body and bloud in the
Sacrament, Caluin affirmeth that (d)
The auncient Fathers & cheifly Hillary,
and Ciril, went further herein then was
fitting, and that therefore he wil not
subscribe to them: Of which also saith
Peter (e) Martir, I wil not easily sub-
scribe to Ciril, who affirmed such a com-
munion, as thereby euen the substance of
the flesh and bloud of Christ, first is ioy-
ned to the blessing, for so he calleth the
holy bread: In so much as he is not
ashamed to tearme (f) it the heresy
of Ciril, touching our communion with
Christ. And Bucér (though falsly pre-
tending

(d)
Lib. epist. 1. &
resp. ep. 208.
P. 392.

(e)
In ep. annexed
to his common
places in en-
glish. ep. to
Beza. p. 106.

(f)
2. Alphabet.
table at the
word heresy.

(g)
Scripta erudita
&c. p. 37.

(h)
See Protest.

Apul. tract. 1.

sec. 3. p. 82.

Prætorius de

sacram. p. 221.

288. Zepperus

de sacram. p.

48. Vrsinus in

communefact.

&c. p. 211.

Centuristes.

Cent 8. c. 4.

col. 312.

(i)
Adamus Fran-

cisci in marga-

rita. p. 256.

(k) Antonie de

Adamo in A-

notamy of the

Mass. fol. 246.

(l) Hist. sacra.

part. 1. l. 2. p.

46.

(m)

De sacram. c.

36. p. 805.

tending the Fathers) professeth yet
(g) to avoide the sayings of the holy
Fathers &c. as being different (saith
he) from the word of God, and seru-
iceable to Antichrist.

Now in regard of the knowen
antiquity of real presence (h) con-
fessed in Gregory, Ambrose, Chri-
stome Eusebius Emiffen, S. Ciprian, &
others, a learned aduersary acknow-
ledgeth that (i) euen Transubstanti-
ation entred early into the Church. And
another also confesseth saying, (k)
*I haue not yet hisherto beene able to know
when this opinion of the real and bodily
being of Christ in the Sacrament did
begin.*

In like sort concerning the vsed
chastity euen of married persons be-
fore their receiuing of the Sacrament
Hospinianus confesseth that, (l) in the
Primitive Church the Eucharist was
receiued chaste. for which he alledgeith
sundry Fathers testimonies. And the
same doctrine is reprehended by
Zepperus, (m) in Tertulian, Hierome,
and the Fathers of the Council of

Eliberis.

Eliberis

So

sing.

In the

before

of I ha

hereto

But

tion of

tholick

sent h

and w

al Pro

and re

(p) th

serued

is not

it ough

king

Sacra

confess

examp

so grea

is not

more

And

the he

Eliberis.

So also as touching receiuing fasting, *Hospinian* affirmeth that, (n) *In the Primitiue Church they fasted before the receiuing of the supper: wherof I haue spoken more at large (o) heretofore.*

But now to speake of the *Reseruati*on of the Sacrament, vsed in al Catholicke countries for the more present helpe and comforth to the sicke and which is neglected generally by al Protestants; *M. Fulke* confesseth and reprehendeth the Fathers saying, (p) *that the Sacrament of some was reserved in the elder dayes of the Church, is not so great a controuersy, as whether it ought to be reserved. Calvin speaking of Catholickes reseruing the Sacrament for the sicke saith, (q) I confesse that those who do so, haue the example of the auncient Church, but in so great a matter, and wherin the error is not without great daunger, nothing is more secure then to follow the truth. And wheras S. Ciril, speaking of the heretickes Anthropomorphitis saith*

(n)
Hist. sacram.
part. 1. l. 2.

P. 47.
(o)
See before. c.
8. sec. 3.

(p)
Against Hereticks &c. p. 77.

(q)
Instit. l. 4. c.
17. parag. 39.

(r)
Ad Calosyriū.

(s)
Aduerfus Gar-
den. ob. 213.
col. 838.

of them, (r) I heare they say, that the mystical blessing, if any remnant therof remaine til the next day following, is unprofitable to sanctification, but they are mad in so saying, for Christ is not another, neither shal his body be chaunged, but the vertue of blessing and lively grace do alwayes remaine in it; Hereto Peter Martin answereth (s) wheras it is added that the remnants of the Eucharist kept til the day following, do not cease from sanctification, I thinke this belongeth to a certaine receiued custome &c. which custome though it tasted of some superstition, yet Ciril and others subscribed vnto it: for forthwith from the times of the Apostles by litle and litle they began to degenerate from that auncient simplicity of Gods worship &c. the Anthropomorphits heretickes beleened, that those remnants had such a coniunction with the body of Christ, that what corruption happened to them, they thought did also happen to the body of Christ. Now how could the heretickes haue imagined thus; had not the real presence beene the receiued doctrine of those

of the
M. A.
it is s
as I de
reply.

Wh
to Ch
custome
charist,
Hierom
much c
hane co
as Naz
if the a
disperse
either n
by no m
nation
Now v
diuert
ged, v
of the
houses,
the Pri
thence
ing ce
referua

of those auncient times? And as for *M. Mortons* answere (t) therto, it is so impertinent and extrauagant as I deeme it vnworthy of al further reply.

Wherefore to proceed, according to *Chemnitius*, (u) witnesses of this custome of priuate reservation of the Eucharist, are *Tertalian*, *Ciprian*, *Ambrose*, *Hierome*, *Basil &c.* it is known how much certaine of the auncient (writers) haue commended this priuate reservation, as *Nazianzen*, *Ambrose*, &c. and truly if the antiquity of a custome vniuersally dispersed or long continued might impose either necessity, or prescribe to the truth, by no meanes ought that priuate reservation either be chaunged or abrogated.

Now whereas D. (x) *Morton* would diuert his reader from the point vrged, vnder pretext that, the carrying of the Sacrament vnto priuate mens houses, vsed in the time of persecution in the *Primitiue Church*, haith beene since abrogated, the persecution being ceased, what is this against the reservation of the Sacrament in the Church

(t)
Appeale. p. 1.
602. 603.

(u)
Exam. part. 2.
p. 102.

(x)
Appeale. 1. 2.
c. 3. p. 136.

(y)
Willet in his
synopf. p. 460.

(z)
Appeale. p.
136.

(a)
Ibidem. p.
135.

Church for such as are sicke? or in
answeare to the inference made v.
pon the other, as namely that the
Fathers therefore thought it a sacra-
ment, and Christ present before our
receiuing therof: to the contrary
wherof Protestants teach that (y)
It is no Sacrament, vnles it be receiued.
In like sort where *M. Morton* ob-
iecteth the Fathers deliuering some-
times the remanies left of the Sa-
crament, vnto (z) *Innocent children*
to be by them eaten, or els to the
pure element of the fyre to be therè
consumed, to what purpose was al
this, had the Fathers but thought
of the remanies of the Sacrament,
as Protestants now do, to wit that
they were but particles of bread on-
ly representing the body of Christ?
And lastly whereas the same *M.*
Morton yet vrgeth, that *S. Ciprian*
saith, (a) that *that bread is receiued*
not shewt up; what auaileth this but
to proue that the Sacrament should
be not onely reserued, but also re-
ceiued? Otherwise how plaine *S.*

Ciprian

Ciprian
by his
former
But
hence
on of t
greenou
upon t
Father
who t
fy; an
(e) V

The
conce
of th
blon
tha
eue
of
th

S

D c

Ciprian was for reservation appeareth by his owne (b) writings, and is formerly confessed by *Chemnitzius*.

But *Oecolampadius* yet further hence acknowledgeth, (c) the religion of the auncient Fathers, who tooke it greenously that the Eucharist should fall upon the ground: for which the said Fathers are reprov'd by *M. Parker*, who tearmeth (d) it in them hypocrisi; and the like is acknowledged by (e) *Vadian*.

(b)
Serm. 5. de lapsis.

(c)
Lib. epist. Oecolam. and Suing. p. 690.

(d)
Against symbolising. part. 1. c. 3. 10. 11. p. 148.

(e)
Aphorism. de Euchar. 1. 6. fol. 130.

The Fathers ingeneral are confessed concerning our Catholicke doctrines of the sacrifice of Christes body & blond in the Eucharist: As also that the same was propitiatory even for the soules departed; & of mingling water with wine in the Chalice; and of Altars.

SECTION. 7.

DOctor (f) *Reynoldes* affirmeth concerning Altars, & sacrifices, that

(f)
Conference, p. 552.

that they are linked together by nature in relation and mutual dependance one of another: So as prooffe of the one is also prooffe of the other. Now

(g)
2. Reply. part.
2. c. 9. p. 264.

(h)
Common pla-
ces. part. 4. c.
12. p. 225.

(i)
See Milius in
volumen 1. di-
sp. 15. fol.
254. 257.

(k)
In Hebr. c. 7.
9. p. 924.

(l)
De vera Ec-
cles. reform.
in tract. theol.
p. 389. and
1. st. 1. 4. c. 18.
parag. 11.

M. Carthwright saith, (g) the abuse of the auncient writers herein may easily appeare, in that in this so great liberty of speach, they vsed to cal the supper a sacrifice, and the communion table an Altar; wherof also Peter Martin saith, (h) the Fathers should not with so much liberty haue seemed here and there to haue abused the name Altar: In so much as in respect of this antiquity of Altars, diuerse (i) learned Protestants do retaine and defend them against their other brethren. But as touching sacrifice it selfe, Calvin writeth, (k) when so many auncient doctors of the Church had forged without commandement a sacrifice in the supper of Christ, and so by adding sacrifice had adulterated the supper, afterwards they endeauored on enery side how to get colours wherewith to shodow their error. And againe, (l) The auncient (Fathers) are not to be excu-

sed, for
haue v
instituti
is to be
communi
they no
ded. an
to be sa
minist co
thought
ascordin
Fulke a
that dis
opinion,
Melchior
ced by
the Sac
called a
that he
Presithe
And
this sa
also pr
linne,
ledged
of the
petratio
sed

sed, for so much as it appeareth that they have varied from the pure and proper institution of Christ, for seeing the supper is to be celebrated to this end, that we communicate with the sacrifice of Christ, they not content herewith have also added an oblation, this addition I affirme to be faulty. Crastonius a learned Calvinist confesseth that, (m) The Fathers thought the Eucharist to be a sacrifice according to the order of Melchisedech. Fulke also saith hercof, (n) I confesse that diuerse of the old Fathers were of opinion, that the bread and wine which Melchisedech brought forth was sacrificed by him, and that it was a figure of the Sacrament, which they improperly called a sacrifice &c. Cipriā also thought that herein Melchisedech resembled the Priesthood of Christ.

And that the Fathers taught, that this sacrifice of the Eucharist was also propitiatory or satisfactory for sinne, the same Crastonius acknowledgeth saying, (o) But the sayings of the Fathers do not onely import impenetration, but also a certaine intrinsecal

T c 2

force

(m)

Lib. 1. de opificio Missæ. p. 28. 58. 102. 171. And in Calvin in ep. ad Hæbr. c. 7. 9. p. 924.

(n)

Against Hereticks. p. 99.

(o)

Lib. 1. de opificio Missæ. p. 167.

force of appeasing, Origen. hom. 13, in *Leuit.* saith, This is the onely commemoration which maketh God propitious to men. Athanasius *serm. de defunctis*, cyted by Damascen saith, the oblation of the vnbloudy host is a propitiation. And he alledgeth yet further to the same purpose the like sayinges of S. Chrysostome, Ambrose, Austin, Gregory, Bede, &c.

The Fathers also confessedly taught that this sacrifice of the Eucharist was to be offered also for the deade; hereof also writeth (p) Calvin, There remaneth another sort of the deade whom (the Fathers) would haue remembred at the supper, that place of rest might be given them &c. I do not deny that this was a most ancient custome. which also was so general, that M. Gifford confelleth that, (q) in the (Churches) publicke worship to pray for the soules of the deade, and to offer oblation for the deade, was general in the Church long before the dayes of Austin, as appeareth in Ciprian, and Tertullian. Zepperus (r) alledgeth S. Austin and

(p)
In tract. theol.
p. 394.

(q)
Demonstratio
against Broun-
nistes. p. 38.

(r)
De sacram. p.
47.

and diuerſe other Fathers, by whom (ſaith he) ſacrifice for the quicke and the deade was made of the holy ſupper.

And according to Bullinger, (s) *Auſtin* maketh mention of oblation for the deade &c. in *Enchirid.* c. 109. &c.

which I therefore ſpeake of more largely, that you may underſtand this cuſtome of offering for the dead, not to be ordained by the Apoſtles, but by the holy Fathers.

M. Fulke doth not deny but plainly acknowledgeth that, (t) *Tertulian*, *Ciprian*, *Auſtin*, *Hierome*, and a great many more, do witneſſe, that ſacrifice for the deade is the tradition of the Apoſtles.

And wheras *S. Ciril* (u) teacheth the Sacrament the hoſt of propitiation, and the greateſt helpe for ſoules (departed) for which it is offered; *Hospinian* hereupon ſaith, (x) *Ciril* affirmeth according to the receiued cuſtome of his time that the ſacrifice of the Altar is the greateſt helpe of ſoules. To conclude, not onely the generality of *Maſſe* for the 1000. yeares laſt paſt is graunted by many Proteſtant (y) writers, but they likewise further

(s)

De orig. erroris. fol. 223. And ſee *Decades* in english. dec. 5. ſeem. 9. p. 1082.

(t)

Conſut. of *Purgat.* p. 362. 303. 393. and *Oſiander* in his *refutatio aduerſus Coſterum.* p. 73.

(u)

Catech. Miſſag. 5. ante med.

(x)

Hiſt. ſacram. part. 1. l. 2. c. 7. p. 167.

(y)

Bacon in his *reliques of Rome.* fol. 344. *Danæus* de *Antichriſto.* c. 20. p. 101. the *Ceruriſtes.* cent. 6. c. 6. col. 336. *Hospinian.*

spin. concord.
discord. in pro-
logom. fol. 3.
Hurterus de
sacris. Missat.
l. 1. c. 23. p.
377.

(z)
Ascarn. in A-
pol. pro cæna
Dom. p. 31.

(a)
Appeale. l. 2.
c. 4. p. 138.
139.

(b)
Defenc. tract.
8. p. 473.

(c)
Ibidem. p. 525.

(d)
Reply to Har-
ding. p. 34.
and Parker a-
gainst symbo-
lysing. part. 1.
c. 2. p. 103.

ther admit that, (z) *It cannot be known at what time and by what men the supper of the Lord was cast out of possession by the Masse.*

Lastly as concerning the mingling of water with wine in the Chalice for the sacrifice (by vs houlden necessary, not to make the Eucharist a Sacrament, wherein *M.* (a) *Morton* deludeth his vnwary reader, but as to the bene esse of it, or representation, so as to omit the same were sinne wherunto *D.* *Morton* answeareth nothing). *M.* *Whitguist* auoucheth that, (b) *Ciprian* was greatly overseene in making it a matter so necessary in celebration of the Lords supper to have water mingled with wine, which was at that time no doubt common to more then to him; wherto agreeth *M.* (c) *Carthwright*: In so much as *M.* *Jewel* confesseth of this mixture that, (d) *Indecade S.* *Ciprian* and certaine old Fathers speake of it and force it much.

The Fathers ingeneral are confessed
for our Catholicke doctrines con-
cerning prayer for the deade,
Purgatory and Limbus Pa-
trum.

SECTION. 8.

DOctor Fulke confelleth that, (e)
In the burial of Constantine (our
first christian Emperour) is mention
of prayer for his soule according to the
error of the time. And againe, (f) Am-
brose indeede alloweth prayer for the
deade, it was a common error of his time.
with him agreeth M. Gifford saying,
(g) this corruption (of prayer for the
deade) was general in the Church long
before the dayes of Austin &c. It was
the practise of the Church ingeneral, &
the corruption so auncient, that Tertu-
lian saith, it was observed by tradition
from the Apostles &c. the doctrine of
Purgatory was crept in also. whereto
might be added sundry (h) other
testimonies of our aduersaries, so
likewise

(e)
Confut. of
Purgat. p. 313.
and see cent.
4. c. 6. col.
454.

(f)
Confut. of
Purgat. p. 320.
326.

(g)
Demonstratio
against Brou-
nistes. p. 38.

(h)
Willet in Te-
traſt. part. 3.
p. 97. Chem-
nit. exam.

part. 3. p. 107.
Fulke in his re-
tentive against
Brist. p. 106.
Hospin. hist.
sacra. part. 1.
p. 155. Cal.
uin. instit. 1.
3. c. 5. parag.
10.

(i)
2. Reply. part.
1. p. 619.

(k)
Answer to a
counterf. Ca-
thol. p. 44. 45.

(l)
Confut. of
Purgat. p. 161.

(m)
Ibidem. p. 78.
194.

(n)
In Bilsons ful
redemption. p.
188.

likewise reprehending and charging the Fathers with prayer for the dead. But *M. Carthwright* forbeareth not to confesse that, (i) *Epiphanius* (a greeke Father) esteemed *Aerius* to be an hereticke for his iudgement, that we ought not to pray or make any oblation for the dead; and *Austin* (a Father of the Latin Church) reporteth this as one of his heresies. Of this also saith *D. Fulke* in the like wordes, (k) *Aerius* taught that prayer for the dead was unprofitable, as witnes both *Epiphanius* and *Austin*, which they count for an error. But *D. Fulke* saith yet further of (l) *Purgatory*, The error of *Purgatory* was somewhat risly budded in *Austines* time. And againe, (m) *Austin* speaketh of the amending fire in the place by *M. Allen* alledged, he doth so indeede but had no ground of that fire, but in the common error of his time.

In like sort as touching *Limbus Patrum*, *M. Iacob* for the Puritanes confelleth that, (n) *All the Fathers* with one consent do affirme, that *Christ* deliuered the soules of the *Patriarches*

and P
ming
that
And
for the
most
inferi.
it, that
liberand
sed befo
where
added
testimo
news an

The P
for on
catic
v

S

O F
n
Angels,

And Prophets, out of hel and his coming thither, and so spoiled Satan of those that were then in his present possession.

And D. Barlow confesseth likewise for the Bishops that, (o) *This passeth most rise among the Fathers, who taking inferi. for Abrahams bosome, expound it, that Christ went thither ad liberandū liberandos, to conuey the Fathers deceased before his resurrection into the place where now they are: whereto might be added like further confession and testimony of D. (p) Whitaker, Daines and sundry others.*

The Fathers in general are confessed for our Catholicke doctrines of invocation of Saintes, of our vauerent use of Images, reliques, and the Crosse.

SECTION. 9.

OF the Fathers beleefe concerning invocation of Saintes and Angels, D. Fulke saith, (q) *I confesse that*

(o)

Defence of the articles. of the Prot. relig. p. 173.

(p)

Contra Duran l. 8. p. 567. Dan. ad Bellar. disput. part. 1. p. 176. Bilton in his full redemption. p. 189. and in his survey of Christes sufferings. p. 656. Iacob in his defence of the treatise of Christes sufferings. p. 199. 200.

(q)

Reioynder to Brist. p. 5.

that Ambrose, Austin, and Hierome, held innocation of Sainctes to be lawful. And Chemnitius hauing alledged S. Austin, praying to S. Ciprian being martyred before, concludeth thus therof, (r) *Austin did this without the Scripture, yealding to the times and custome.* And againe, (s) *Innuocation of Sainctes began to be brought into the publicke assemblies of the Church about the yeare of our Lord 370. by Basil, Nyssen, and Nazianzen.* The (r) Century writers also speaking of the more auncient times of Ciprian, and Origen, do confesse that they also containe manifest tokens of the innuocation of Sainctes. So litle do these confessions of our learned aduersaries agree with or rather so far do they exceede D. (u) *Mortons euasion of Rhetorical Apostrophes.*

In more full confirmatiō wherof ad only that Chemnitius in this respect doth not excuse with rhetorical Apostrophes, but flatly accuse and reiect (x) *most of the Fathers, as Nazianzen, Nyssen, Theodoret, Ambrose, Hierome, &c. who*

(r)
Examen. part.
3. p. 111.

(s)
Ibidem. part.
3. p. 200.

(r)
Cent. 3. c. 4.
col. 83.

(u)
Appeale. pl.
227.

(x)
Examen. part.
3. p. 111.

the.
but an
Sainct
of tho
to Go
of ma
tyrs by
(y) H
those a
in the
As
of Im
Fulke
cōman
stim
profe
Chem
In so
auncie
ges, th
that (f
first in
against
An
and p
(c) w
of the

&c. who (saith he) did not dispute but anouch the soules of martyrs and Sainctes, &c. to heare the petitions of those that prayed, and to carry them to God &c. they went to the monuments of martyrs, and often innocated the martyrs by name. Of which also saith M. (y) Parkins, *The Fathers, especially those after the 400. yeares, have erred in the innocation of Sainctes.*

As touching the publicke placing of Images in the Church (which M. Fulke thinketh to be (z) against the cōmandement) sundry examples or testimonies of the anciēt Fathers are in profe therof alleged by M. (a) Parker Chemnitius, and the Century writers: In so much that in respect of such auncient publicke allowance of Images, the Protestant *Functius* affirmeth that (b) Anno. 494. *Xenaias* was the first in the Church that stirred up warre against Images.

And as for reliques of Sainctes and pilgrimage therto, the Century (c) writers do charge the Fathers of the 4. age, with publicke transla-

V v a

tion

(y)

Volum. 2. p. 592.

(z)

Defence of the engl. translat. c. 3. p. 119.

(a)

Against sybolising. part. 1. p. 32. Chem. exam. part. 4. p. 26. 29. 30. Cent. 4. col. 409.

(b)

Lib. 7. comment. in præcedent. Chronolog. at Anno. Christi. 494. fol. m. c.

(c)

Cent. 4. c. 6. col. 456.

(d)
Examen. part.
4. p. 10.

(e)
Ibidem. and
see cent. 4. c.
6. col. 457.

(f)
Volum. 2. p.
596 and Fulke
against He-
skins. p. 657.

(g)
Cent. 5. l. 3.
c. 2. p. 387.

tion of *Saintes reliques*. And *Chemi-
nitius* affirmeth that, (d) from transla-
tions presently were made circumgestati-
ons of reliques, as is to be seene in *Hie-
rome*, and *Austin* &c. yea saith he,
(c) they made pilgrimages to the places
where they heard there were reliques
famous by miracles, so they went in pil-
grimage to the holy land, and to Rome,
to the Churches of Peter, and Paul:
and the like hereof is testified by
the Century writers.

Now in more semblable profe yet of
Images, *M. Parkins* reporteth concer-
ning the reuerence in anciēt times geue
to the Crosse, that (f) *Paulinus. ep. 11.*
saith, the Bishop of Hierusalē yearly at Ea-
ster set forth the Crosse for the people to
worship, him selfe being the chiefe of the
worshippers. So general and receiued
was the vsage therof in the time of
Paulinus, who according to (g) *Osi-
ander*, was familiar with *Hierome*, *An-
stin*, and *Ambrose*. Neither was this
reuerence exhibited to the Crosse by
the cleargy or vulgar people onely
for *Prudentius* reporteth the like

practisg

practi-
saying
domini
der (t
dred o
firmer
ther l
perstir
ment o
more
the F
(with
of ado
fore a
that,
the Cr
rankest
deeply
use it
the sou
body, a
consecr
denils,
whero
Father
several
rises:

practise therof in the old Emperours saying, (h) *Vexillum Crucis summus dominator adorat*, the greatest commander (the Emperour) adores the standard of the Crosse. *Danaus* (i) also affirmeth that S. Civil, and sundry other learned Fathers were plainly superstitious and blinded with this enchantment of the Crosses adoration. Furthermore *M. Burges* saith concerning the Fathers opinion of the Crosse (with exception onely to the point of adoration, which is next heretofore already sufficiently confessed) that, (k) *there is nothing ascribed to the Crosse in or out of Baptisme by the rankest Papistes, but the Fathers are as deeply engaged in the same, so as if we wil use it as the Fathers did &c. we take the soule to be fenced with crossing of the body, and the Crosse to have vertue of consecrating the Sacrament, driving away devils, witchcraft &c.* In prooffe wherof he alledgeth sundry auncient Fathers, and the like is affirmed by severall (l) Puritans and the *Centurists*: In so much that as to the ma-

ny

(h)

In Apothec.

(i)

Primæ partis.
alt. part. ad
Bellar. 5. con-
tious. resp. p.
1415 And
Parker against
symbolising.
part. 2. 6. 7.
p. 61.

(k)

In Couels an-
swere to Bur-
ges. p. 130.
136.

(l)

Treatise of the
signe of the
Crosse. p. 21.
and see cent.
4. col. 302. &
1493.

ny miracles by vs objected in this behalfe from the Fathers, D. Cornel auoucheth that, (m) No man can deny but that God manifested his power to the amasement of the world in this contemptible signe, as being the instrument of many miracles.

(m)

Answer to
Burgess. p.
138.

The Fathers in general are confessed for our Catholicke doctrines concerning freewil, and merit of workes.

SECTION. 10.

Concerning the Fathers doctrine of freewil, Protestants affirme that (n) the error of freewil derived from Iustin martyr, and Irenaeus, was at the time of the Nicene Council in some ripenes &c. we know that ever since the Apostles times in a manner it flourished euery where, til Martin Luther took the sword in hand against it. The Centuristes, speaking of the times next after the Apostles, do thinke

(n)

Discouery of
vntruthes in
D. Bancrofts
sermon. p. 23.

thinke
point o
to be a
so (p)
euery
may ap
tors of
but al
wardes
ner co
affirme
thers w
confesse
And
workes,
nion th
but tha
whom th
of the
haue list
wringe
rit of w
keeth th
following
their wor
derth ch
(to vse
thinke

thinke, (o) that scarcely there is any point of doctrine which began so soone to be darkned as this of freewil. As also (p) after the same manner Clemens euery where affirmeth freewil, that it may appeare, that not onely al the Doctors of that age were in such darknes, but also that the same encreased after-wardes in the later ages. In like manner concerning induration, Calvin affirmeth that, (q) The auncient Fathers were superstitious, and affraid to confesse the truth therof.

And as for the Fathers doctrine of workes, D. Humfrey is fully of opinion that, (r) It may not be denyed, but that Irenæus, Clemens, and others, whom they cal Apostolical (in respect of the time in which they liued) haue little Apostolically inserted into their writings the opinion of freewil, and merit of workes. Melancthon also thinke that, (s) Origen, and many others following him, faigned men to be iust for their workes. And M. Whitaker holdeth chargable (t) with error herein (to vse his owne wordes) not onely

Ciprian

(o)

Cent. 2. c. 4.
col. 58.

(p)

Ibidem. col.
59. and cent.
4. col. 291.
Calu. instit. l.
2. c. 2. parag.
4. Hamelman.
de tradit.
Apost. l. 2. c.
7. col. 93.

(q)

See before. c.
2. sec. 2.

(r)

In Iesuit. part.
2. p. 530.

(s)

In ep. ad Ro-
manos. p. 391.

(t)

Resp. ad rat.
Camp. p. 78.
and in Fulkes
defence of the
engl. transl. p.
368.

Ciprian, but almost al the most holy Fathers of that time. The Centuristes speaking of the Fathers of those auncient times say, (u) *It seemeth that for the most part this cheifest article of iustification to haue beene obicured, for they attributed to workes iustice euen before God.* Againe, (x) *The doctores of this (third) age haue declined from the true doctrine of Christ and the Apostles concerning good workes: yea they conclude vpon recytal of sundry of the auncient Fathers sayinges thus, (y) Now let the godly reader thinke how far this age haith declined in this article from the doctrine of the Apostles.* Lastly Calvin writeth, (z) *I confesse that the writers of the ancient Church haue euery where vsed (the name of meritt) and I would to God that by the abuse of this word they had not geuen to posterity occasion of error; yea the Fathers were so ful herein, that we haue seene before (a) their confelless condemning of Iovinianus for his denial of merit.*

(u)

Cent. 3. c. 4.
col. 79.

(x)

Ibidem. col.
78. and see
cent. 4. col.
292. 293.

(y)

Ibidem. col.
293.

(z)

Instit. l. 3. c.
35. parag. 2.

(a)

See before. c.
23. sec. 3.

The
for
co

V
allowe
and th
obligat
Peter
with m
that r
a vow
they ba
dition
this to
auncien
(e) Ca
longest
dicare
should

The

*The Fathers ingeneral are confessed
for our Catholicke doctrines con-
cerning vovves, the single life of
Preistes, Monachisme, pre-
scribed fastes, and Cere-
monies.*

SECTION. II.

V *E are not ignorant (saith (b)*
Chemnitzius) *that the Fathers*
allowed the vovves of perpetual single life,
and that they also brought them to be
obligatory, or to bind in conscience.
Peter Martir thinketh (c) Epiphanius
with many other of the Fathers to erre, in
that they said it was sinne to break such
a vow when neede required, and that
they badly ascribed it to Apostolical tra-
dittion. M. Wootton censureth (d)
this to be one of the blemishes of the
auuncient writers: wherof also saith
(e) Calvin, they say this was obserued frō
longest memory, that those who would de-
dicare them selues wholly to our Lord,
should bind them selues with the vow of
W W chastity

(b)

Exam. part. 3.
p. 41.

(c)

De votis. p.
524.

(d)

Defence of
Parkins. p.
491.

(e)

Instit. l. 4. c.
13. parag. 17.

(h)
De orig. mo-
nach. fol. 102.

(g)
Retentive
against Bristow
p. 64. Carthw.
2. Reply. part.
1. p. 509. cent.
4. col. 847.
303. 877. and
Cent. 3. col.
85. 86. Beza
de Poligamia.
p. 211. 212.
213. 214.

(h)
Defence of the
Apology. p.
195. and cent.
3. c. 6. col.
148. and cent.
4. col. 616.
486. 303. 704.
1293. Osiand.
cent. 5. l. 1.
c. 33. p. 156.
Szeged. loc.
com. p. 327.
Osiand. cent.
4. l. 2. c. 27.
p. 195. cent.

5. l. 1. c. 39. p. 176. & p. 45. 30. 298. 395. 406. cent.
4. p. 46, 167, Chem. exam. part. 3, p. 59, 52, 62. (i) Gra

chastity, truly I confesse that this custome
was aunciently receiued, But I do not
graunt that this age was free from al
vice. But Hospinian affirmeth yet fur-
ther that, (f) not onely Austin, but o-
ther Fathers also erred in the vowed cha-
stity by mutual consent (euen) of mar-
ried persons. And as for the forbid-
ding of Bigamy, and marriage vnto
Preistes, the first is so general and
auncient that M. Fulke confesseth
that he which haith had two wiues, could
not be a Preist in Hseromes time.
And as for the other, of the vnmar-
ried life of Preistes, M. Jewel saith,
(h) Here I graunt M. Harding is
like to finde some good aduantage, as ha-
uing vndoubtedly a great number of ho-
ly Fathers on his side. Bucer likewise
acknowledgeth that, (i) The Church
of the East Ægipt, and the sea Aposto-
licke were accustomed in S. Hieromes
time, not to take for Preistes, but either
such as were not married. or ceased to
be, by abstaining from their wiues.
Fiero

Here
Preist
(k) M
S. H
S. A
den d
could
decei
But
religio
M. C
(n) R
tes, d
page.
a who
of is,
ria, P
places
great:
like sp
ing (p
Ægipt,
yet an
Monk
hereto
gious h
many

Hereto ad, that the defending of
Preisttes marriage was condemned in
(k) *Vigilantius*, and (l) *Iouinian*, by
S. *Hierome*: wherof also saith (m)
S. *Austin*, *This heresy was quickly trod-*
den down and extinguished, neither
could it ever preuaile so much as to the
deceining of any Preisttes.

But now to speake of the professed
religious life of *Monkes*, and *Nunnes*,
M. *Carthwright* acknowledgeth that
(n) *Ruffin*, *Theodore*, *Sozomen*, *Socra-*
tes, do mencion *monkes* a most in euery
page. And the *Centurises* do begin
a whole special tract, the title wher-
of is, (o) *Of the Monkes through Sy-*
ria, Palistine, Bithinia, and the other
places of Asia vnder Constantine the
great: They do also make another
like special tract, the title therof be-
ing (p) *The Affrican Monkes through*
Ægipt, vnder Constantine the great; and
yet another bearing this title, (q)
Monks through Europ. They also
heretofore mencioned their (r) *reli-*
gious habit; and further affirme that
many of them (s) *neither had houses,*
nor

tulatio ad Ec-
cles. Anglic.
p. 35. (k)
Contra Vigi-
lant. c. 1. &
Fulke against
Rhem. test.
in 1. Tim. 3.
sec. 5 p. 683.
684. and cent.
4. c. 8. col.
603. (l)
Contra Iouin.
l. 1. c. 19. 14.
et ad *Pamach*;
Apul. c. 8.
(m)

Tom. 6. hæz.
82. fine. and
Danzus de
hæresibus.
hæz. 82. fol.
230. (n) In
Whiteg. def.
p. 344. (o)
Cent. 4. c. 10.
col. 294. (p)
Ibidem. col.
1306 (q) *Ibid.*
col. 1331 (r)
See before. c.
15. sec. 3. (s)
Cent. 4. col.
471.

(t)
Ibid. col. 474.

(u)
Osiand. cent.
4. p. 100. 440.
the Centurists.
cent. 4. col.
1323.

(x)
Ibid. col. 474.

(y)
Ibid. col. 464.
300. 301. and
Osiand. cent.
5. l. 3. c. 13.
p. 356.

(z)
Cent. 5. l. 3.
p. 359.

(a)
Cent. 4. c. 6.
col. 467.

(b)
De Eccles. mi-
lit. . 8.

nor did eate bread, nor supping meates,
nor drunke wine, but dwelled in moun-
taines; As also abstained (t) from al
flesh, fish, egges, and cheefe. Osiander
and the Centuristes do also report (u)
their inclosing or muring vp of them
selues in litle strait Celles. They as-
firme also, (x) that many of them slepe
upon the ground, others went barefooted,
and others weared hairecloth prinatly.
And as for their professed voluntary
pouerty they further say, (y) It is eu-
dent that those whd were to professe mo-
nastical life, dia distribut their goodes be-
fore they entred into the Monastery.
In like sort concerning the vowed
chastity of Monkes, the Council of
Calcedon is therefore reprehended by
(z) Osiander. And as for Nunnes, the
Century writers report that there
were (a) Monasteries of women profes-
sing chastity: And that there were vir-
gins before Constantines time professing
perpetual chastity. Iustus Molitor (b)
also saith, The Council of Calcedon con-
trary to the oracles of the holy Ghost,
forbad the vse of marriage to Monkes,
and

and N
of N
Hieron
am vo
word
(d) T
before
And o
nasterie
Calced
worde
nasterie
shal en
terwar
secular
also te
kes to b
of their
licence
called
By a
discou
or igno
writers
hand, t
ries an
Church

and Nunnes. And of the very name of Nunnes, the Centuristes say, (c) Hieronimus ad Eustochium Nonne etiam vocabulo usus est, Hierome used the word Nunne: And they report that (d) They were cloathed in the Church before the Altar &c. candles burning. And of the consecration of their Monasteries, (e) Oslander cyteth the (f) Calcedon Council decteeing in these wordes, we haue decreed that such Monasteries as are once consecrated &c. shal euer so continue &c. and that afterwards they shal not be turned into secular habitations. The Centuristes also testify, (g) the obedience of Monkes to be such, as that they went not out of their Cel upon any occasion without licence of their superior, whom they called (h) the Abot.

By al this I hope is sufficiently discovered the extreame bouldnes or ignorance of many (i) Protestant writers, who beare their readers in hand, that these auncient Monasteries and Monkes of the Primitiue Church, were nothing lesse then Popish,

(e)
Cent. 4. c. 6.
col. 470.

(d)
Ibid. col. 468.

(e)
Cent. 5. l. 31.
c. 13. p. 362.

(f)
Can. 24.

(g)
Cent. 5. c. 6.
col. 709.

(h)
Ibid. col. 708.

(i)
Pet. Mart. in
com. places in
engl. part. 4.
c. 1. p. 7.

White in his
way to the true
Church. sec.

41. parag. 11.
p. 307. Hum-

fred. in Iesuit.
part. 2. rat. 5.

p. 187. Zep-

perus. in polit.
Eccles. l. 1. c. 4.
8. p. 90.

pish, as being (say they) in very deede no other then *Colledges of Students*, such as are yet in vse in *Cābridge*, *Oxford*, and other vniuersities: But this euasion is further plainly confuted by the like confessed (k) *Monasteries of virgins* (which I hope our

(k)
Cent. 4. c. 6.
col. 467. 476.
1335. 1337.
Osiand. cent.
4. l. 4. c. 19.
p. 503. 507.

(l)
2. Reply. part.
1. p. 502.

(m)
Ibid. p. 500.

aduersaries wil not pretend to haue beene *Colledges of women students*. As also by *M. Carthwright*, who in regard of so euident premisses, concludeth to the flat contrary, that (l) *Monkes are Antichristian*, notwithstanding their auncienty, and that, (m) *the Monkes, Eremites, and Anchorites, in Hieromes time were very grosse.*

To speake now of the prescribed *fastes* approued and vsed in the *Primitive Church*, wherof *Caluin* writing saith (n) *I cannot altogether excuse the auncient (Fathers) in this respect, but that they laid some seedes of superstition &c. the obseruation of superstitious Lent was then enery where in force.* *Chemnitius* also acknowledgeth that, (o) *Ambrose, Maximus, Theophilus Hierome, and others, do as*

(n)
Instit. 1. 4. c.
12. parag. 19.
20.

(o)
Exam. part. 1.
p. 89.

firm
lical
derus
Amb
thers,
from

Centu
of the
fasting
In so
of su
profe
his ou
fast of
Wedne
be ad
confe

Ionini
thoug
errors

An
of M
and o
rency
firter
by M
brethn

firm

from the fast of Lent, to be an Apostolical tradition: whereof also saith Scroderus (p) almost in the same wordes, Ambrose, Theophilus, Hierome, and others, do decree Lent to haue descended from Apostolical tradition. The (q) Centuristes also do charge the Fathers of the fourth age with *superstitious fasting upon Wednesday, and Fryday*. In so much as M. (r) Trig, in regard of such their confessed antiquity, professeth to defend & vrge against his other Protestant brethren, *The fast of Lent and solempne weekly fast of Wednesday, and Fryday*: wheremight be added the auncient Churches (s) confessed condemning of *Aerius*, and *Iovinian*, for their contrary doctrine, though they be (t) defended in their errors by sundry Protestants.

And as for the common obiection of *Montanus* his condemned fastes, and of *Socrates* reporting the indifferency and liberty of fasting. The first is explained and answered by M. (u) Hooker, and others his brethren, and the second touching

Socrates

(p)
Opusculum
theologic. p.
71.

(q)
Cent. 4. c. 6,
col. 440.

(r)
In his true Ca-
tholicke. p.
601.

(s) |
Heretofore. e.
15. sec. 1.

(t)
Danzus de
heres. hær. 53,
p. 177. Fulke
in his answer
to a counter-
Cath. p. 44.
Whitak. de
Eccles. p. 305.

(u)
Eccles. pol. 1.
5. sec. 72. p.
209. 210. and
Quarimonia
Eccles. p. 110.

Socrates, and his confessed evident vntruth in this kind it hath beene formerly (x) discovered both by Catholickes and Protestants.

Lastly as concerning *Ceremonies*, *M. Calphil* (to omit others) affirmeth that, (y) *The Fathers declined al from the simplicity of the Gospel in Ceremonies*. As for *D. (z) Mortons* objecting of *S. Austin* against *Ceremonies*, it is evident that *S. (*) Austin* spoke not of the Churches ceremonies, but onely of such particular (†) *customs as were taken up of the common people as not instituted by the Church*: An answer so cleare that *M. Whitguist* answereth (¶) *Cathwright* agreeably in these wordes, *Austin ep. 119. speaketh but of unprofitable ceremonies &c. neither grounded of the Scriptures, determined by Councils, nor confirmed by custome*.

(x)

See *Whitguist* in his defence. *Tract. 8. c. 2. p. 350.* *Frigeuclleus Ganius* in *Palma Christiana. p. 103.* and *Protest. Apol. p. 181. &c.*

(y)

In *Fulkes Reioynder* to *Martials* reply. *p. 131. 132.*

(z)

Appeale. p. 53. 324.

(*)

Tom. 2. ep. 119.

(†)

Ibid. paulo ante med.

(¶)

Defence. tract. 10. c. 12. p. 545.

The
by
c

T

and t
or the
uerly;
(a) do
Apostle
other
ther, t
ned wr
Latin a
ted wis
inuocat
Meani
points
trine:
thence
good a

The

*The Fathers ingeneral are confessed
by Protestants not onely for parti-
cular pointes of faith, but ioynly
at once for many or most of
them together ."*

SECTION. 12.

TO forbear as now al such like
particular further allegation,
and to comprehend at once many
or the most of the pointes in contro-
uersy; *D. Whitguist* discoursing of
(a) doctrine taught in any age since the
Apostles times, affirmeth without any
other exception either of age or fa-
ther, that almost al the Bishops and lear-
ned writers of the Greeke Church and
Latin also for the most part, were (pot-
ted with doctrines of freewil, of merit, of
inuocation of Sainctes, and such like &c.
Meaning thereby such other like
points of our now Catholicke doc-
trine: which his assertion is now fi-
thence specially renewed and made
good almost in the same wordes by

(a)
Defence pag.
472. 473.

X x

D. Couel

(b)
Against the
plea of the In-
nocent. c. 9.
p. 120.

D. Conel, saying, (b) diuerse boith of the Greeke and Latin Church were spotted with the errors about freewil, merits, innocation of Sainctes, many thinges might be alledged in this kind if it were any vertue to rip up thew faults, whom we ought to honour.

(c)
De notis Ec-
clesiæ. l. 4. c.
9. nota. 6.

In like manner concerning the like liberal acknowledgment of the Century writers, Caluin, and whitakers; wheras Cardinal Bellarmine alledgeth the particuler sayinges of Caluin and the Centuristes, as charging the auncient Fathers with (c) error in freewil, Limbus Patrum, denial of our concupisence without consent to be sinne, satisfaction, prayer for the deade, merit, penance, the fast of Lent, the unmarried life of Preistes, Baptisme of laye persons in case of necessity, the manner of sacrisficing &c. Whitaker answearing therto iustifyeth the same saying, (d) wheras Bellarmine alledgeth certaine testimonies from Caluin, and the Century writers, as noting certaine errors of the auncient Fathers, which were common to them with

(d)
De Ecclesiæ
controu. 2. 9.
3. p. 299.

the

the P
Limbs
marri
certai
menc
ther to
the C
in ma
red,
worke
before
Ag
ledge
prian,
euen t
tion in
whert
so far
they d
stition
&c. l
affirm
knowl
and fr
oppress
Greci
innoca

the Papistes, as namely freewil, merit, Limbus, Innocation of Saintes, the unmarried life of Prestes, satisfaction, and certaine other such like &c. (before mencioned by Bellarmine) I an/weare therto, that it is true which Caluin and the Century writers have written, that in many thinges the auncient Church erred, as in Limbus, freewil, merit of workes, and in the residue of those other before recyted.

Agreeably hereunto also acknowledgeth (e) Beza of the times of Ciprian, Austin, and Chrysostome, that euen then Satan did laye the first foundation in Greece of innocation of the deade, wherto some Bishops of cheifest note were so far from opposing them selues &c. that they did not only not expresse the op^e superstitions arising, but also nourished them &c. Hence those opinions of freewil &c. affirming presently after that the knowledge of providence, freewil, faith, and free iustification, was as then almost oppressed with the commentaries of the Grecian Bishops &c. At the same time innocation of the deade preuailed, and

(e)
Notum. re-
stam. præfat.
ad Principem
Condensem.

the foolish opinion of single life; which shameful errors being openly defended, the multitude also of Ceremonies increased &c. and the Monkes in Egypt and Syria &c. almost all admired as Angels, prayers also for the deade, begun then to be used more freely, and the Platonical question concerning Purgatory fire &c. This acknowledgment of Beza is so certaine that the Protestant (f) Holderus purposely preuenteth all extenuation or excuse thereof.

(f)
Asinus Auis.
sec. 43. p. 60.

(g)
In Apoc. in c.
24. P. 382.

M. (g) Brightman hauing named S. Athanasius, Basil, Chrysostome, Ambrose, Hierome Augustine &c. auoucheth further, that they were in words condemning Idolatry, but indeed establishing it, by inuocation of Saints, worshipping of Reliques, & such other like wicked superstitions; affirming yet further that no more pure doctrine can be drawn out of their writings, then any profitable notion be gathered by the beating of the waues.

(h)
Vpon the reuelation p. 361.

In like sort M. Napier recordeth that, (h) The Bishops stas, the Arch-bishops

bishops
holy
the
and
Albes
Altar
the ob
in Le
the pr
the ce
Marty
were a
about
with th
Roman
Lord
ned one
for de
water.
first C
rytes, o
wit, of
perstio
uerse o
creeped
of the C
dayes:

bishos cloake or pale &c. Item, their holy water, their Chrismes in Baptisme, the shaving of their heades, their golden and silver vessels in the Church, their Albes, and Corporals, of linnen for the Altar, their consecration of the Altar, the obseruation of dayes &c. the fasting in Lent from flesh, the choice of meates, the pretended chastity of the Cleargy, the celebration of Masses in memory of Martyrs, the adoration of the Crosse, were all instituted and devised, and arose about the 313. yeare of Christ, together with the stile of Primacy, vsurped by the Roman Bishop: The (i) supper of the Lord (was then) degenerate and turned ouer to the Masse, to be celebrated for dead men &c. and mixed with water. In the (k) 20. Articles of the first Council of Nice are superstitious rites, euen the obseruation of dayes, to wit, of peace (or indulgence) and superstitious penances &c. Those and diuerse other abuses and superstitious rites creaped in, in the outward visible face of the Church in Siluester the first his dayes.

(i)
Ib. p. 361.

(k)
Ib. p. 363.

The

(b)
Ep. dedic.

The Century writers in their fifth Century being that age wherein S. Austin flourished, affirme that as the (1) euery where Monasteries and Celles of Eremites were builded, and that they had for their praisers Austin, Chrysostome, and others most excellent men: Hence also the cheife articles of faith, of free remission of sinnes by faith in Christ, began to be obscured and defyled &c. The doctrine also of good workes was diuersly corrupted &c. They attributed saluation to them with reproch and injury to the merit of Christ &c. The light also of true inuocation began to be obscure &c. Afterwardes also because ouermuch should be challenged to the merits and worship of dead men, in this age also rose up the worship of Reliques &c. running to peeces of Saintes, as they were commonly thought: Therefore these cheife heades being adulterated, it is easy to conceaue that in the other parts also of heavenly doctrine sincerity was many wayes corrupted &c. The Roman Bishops not onely greedily, but also impudently sowed the seedes of their Primacy or emi-

nency

nency
&c.
of the
&c. 8
the F
our C
nil, of
workes
Tradit
nance,
(u) su
Church
of the
which
partic
also m
of (b)
Relique
Monke
remoni
that C
Most d
diuert
doctrine
tions &
anisme
bitious

they above other Churches of the world, &c. Rome formerly the head & mistress of the world is becom the seat of Antichrist &c. & more particularly they charg the Fathers of this age as erring in our Catholicke doctrines of (m) free-wil, of (n) Iustification, of good (o) workes, of (p) prayer, of human (q) Traditions, of (r) virginity, of (s) Pen-nance, of (t) Baptisme, of the Lords (u) supper, of (x) marriage, of the (y) Church, of the place of (z) soules, and of the (a) Canonical bookes: In al which they recyte and reiect their particular sayinges. And the like also might be seene vnder the titles of (b) Primacy, of (c) Lent, of (d) Reliques, and their translation of (e) Monkes, of (f) Heremites, and the Ce-remonies (g) of Baptisme. In so much that Osiander auoucheth thar, (h) Most diuines of this Century did no little diuert from the purity of Apostolical doctrine vnto human opinions and Tradi-tions &c. In this Century Antichristi-anisme was conceiued in the braine of Am-bitious Bishops &c. So confessedly auncient

(m)
 Cap. 4. col.
 500.
 (n)
 Col. 504.
 (o)
 Col. 506.
 (p)
 Col. 510.
 (q)
 Col. 513.
 (r)
 Col. 513.
 (s)
 Col. 513.
 (t)
 Col. 515.
 (u)
 Col. 517.
 (x)
 Col. 518.
 (y)
 Col. 520. (z)
 Col. 520. (a)
 Col. 522. (b)
 Cap. 7. col.
 774. (c) c. 6.
 col. 684. (d)
 Col. 697. (e)
 Col. 700. (f)
 Col. 714. (g)
 Col. 727. (h)
 Cent. 5. l. 1.
 c. 1. p. 17

auncient are both the foresaid rites and doctines of our Catholick religion from the abounding testimonies of the *Centuristes, Osander, Calvin, Beza, Whitaker, Brightman, and Napier*.

And here it may be wel obserued that the foresaid Protestants reiecting the Fathers thus in general for agreeing with Catholickes in al the foresaid points of faith, that this preuenteth and confuteth *D. Morsons* vsual euasion throughout his *Appeale*, in pretending that the Fathers held these pointes, but in other manner then we Catholickes now do, as though the Fathers agreed with vs in wordes & tearmes and differed from vs in meaning.

Ad now lastly hereunto, that in regard of our foresaid sympathie with the Fathers in matters of faith and religion, that *D. Whitaker* further auoucheth, (i) *The Popish religion to be a patched couerlet of the Fathers errors sowed together*. And (k) *Iacobus Acontius* informed *Queene Elizabeth*

(i)
Contra Duran.
um. l. 6. p.
413.

(k)
Stratagem. Sa.
tan. l. 6. p.
296.

that

that this kind of tryal by the Fathers,
 was a most pernicious course and altoge-
 ther to be avoided. D. (l) Humfrey
 did greauously reprehend M. Jewel
 for his so bold appealing to the
 Fathers, saying therefore to vs of
 him, *He graunted ouermuch, and yeal-*
ded more then of right vnto you, and
insured him selfe ouermuch &c. and in
a manner spoiled him selfe & the Church
&c. what haue we to do with the Fa-
thers, with flesh or bloud? Lastly Peter
 Martir concludeth for certaine, (m)
that so long as we do insist upon Councels,
and Fathers, we shal be alwayes conuer-
sant in the same errors.

(l)
 De vita Iuelli.
 P. 212.

(m)
 De votis. p.
 476.

And do but now remember that
 which is heretofore (n) alledged,
 as acknowledged concerning the
 vnanswearable argument thus taken
 and prosecuted from the frequent
 abounding confession of the learned
 aduersaries testifying against them
 selues; and then let the indifferent
 reader in Gods name but consider
 whether that the foresaid doctrine
 of our now professed Catholicke re-
 Y y ligion

(n)
 Heretofore in
 the preface to
 the learned ad-
 uersarie

ligion taught thus by S. *Austin* and the other auncient Fathers, be not sufficiently in this kind explained & made manifest, both *particularly*, and in *general*, euen to the full preventing of al colourable reply to the contrary.

That the Fathers who lived next before and after the times of S. Austin agreed with him in the Catholicke Roman faith.

SECTION. 13.

Hitherto haith bene discouered concerning S. *Austines* religion, as wel from his owne *confessed sayings* and *reported miracles*, as also from the like *confessed answerable judgement* of such *Fathers* (amongst other) as were conuersant and liuing with him: Onely now in more euident & concluding prooffe of his religion, we wil lastly ad a breefe touch of the religion in general, *confes-*

confessedly professed in the several ages which were next *after* and *before* the time in which *S. Austin* lived. First as concerning the age *after*, nothing is more memorable in illustration thereof, then is the very *conversion* of vs English men by the other *S. Austin* sent therto by *S. Gregory, Anno Dom. (a) 599.* whose doctrine was so agreeable with our professed religion, that our learned aduersaries them selues do not only confesse al the (b) *Particulars* thereof, but tearming it in such respect (c) *our peruerſion*, do yet further affirme ingeneral that, (d) *Austin came and brought in Popery*; and that, (e) *Austin by his interpreters taught our people the Papistical faith*: And according to *Bale, Austin was sent from (f) Gregory to season the English with the Popish faith, and that King Ethelbert dyed one and twenty yeares after he had receiued Popery.* And being thus (in the opinion of Protestantes) the (g) *ouerthrower of true religion, and establisher (not of some part but) of al Popish doctrine,*

Y y 2

(a)

Cooper in
Chron. fol.
156. Fox. act.
mon. p. 117.

(b)

Humfrey in Ie-
suit. part. 2.
rat. 5. p. 626.
Carion, in
Chron. l. 4.
p. 567. and see
the Protest.
Apol. tract.
1. sec. 1.

(c)

Fulke in con-
fut. of Purg.
p. 333. (d)
Harison in de-
script. of Bri-
tanny set be-
fore Hollin-
head Chron.
vol. 1. p. 29.
27. (e) Bale in
catal. script.
illust. cent. 14.
p. 117. (f)
Cert. 1. fol. 3.
(g) Ascham in
Apolog. pro
cæna Dom. p.
33.

(h)

Osiander cent.
6. p. 290.

(i)

In his hist. An-
glorum. l. 5.
c. vlt.

(k)

In Lombardū
in Proleg. fol.
*. iiii.

(l)

Cent. 8. l. 2.
c. 3. p. 58.

(m)

Parkins in his
exposition of
the Creed. p.
307. 400. Ho-
spin. hist. sa-
ciam. l. 2. p.
157. Fulke in
his answer to
a counter.

Cath. p. 36.

And see the
Protest. Apol.
in diuerse pla-
ces.

doctrine, he heretofore (h) after his
death undoubtedly went to hel there to
receiue his reward.

In like sort concerning our coun-
try man S. Bede (who was liuing
(i) in the age next after our said
conuerſion, and til whose time accor-
ding to (k) *Daneus*, S. *Austines* doc-
trine was defended, Osiander (l) auou-
cheth that *He was enwrapped with al*
the Popish errors in the articles in which
(saith he) we differ this day from the
Pope.

And for so much as our Catho-
licke religion, wherto we were so
conuerted, was not then priuate on-
ly to vs english men, but (as is
known and confessed by many Pro-
testants) was (m) *uniuersally* then
dispersed and professed ouer the
Christian world, it thence evidently
followeth, that it was not as then
begun with innouation, but was the
same with that former religion which
the elder S. *Austin* in the time so
nere precedent professed & taught.

This point is made as yet more
clearly

clear
great
the
the
repor
Bede,
Prote
Hollin
specia
ring
no rel
ing. (f
saith o
truth
ties m
curren
which
for con
them i
fore
cooperat
fidels.
(p) Pk
knowe
which
deny t
in the

clearly evident by the vndoubted great miracles shewed by God, at the time of our said *conversion*, and the same so credibly and certainly reported from S. (n) *Gregory*, S. *Bede*, *Foxe*, *Goodwin*, and our owne Protestant historiographers *Stow*, *Hollinhead*, that D. *Morton* in his special answere thereto, as not daring to deny so evident a truth, haith no refuge at al but to confesse saying. (o) *Among them who professe the faith of Christ, albeit not with equal truth and sincersty, the lesse sincere parties may worke miracles wherto God concurreth. but not for proosse of the errors, which are proper vnto them selues, but for confirmation of the truth, which with them is common to the Church; therefore &c. we may graunt that God doth cooperate by them to the conuersion of Infidels.* In like sort answereth D. (p) *Philsp. Nicolas* speaking of those knowen and confessed miracles, which impudency it selfe may not deny to haue beene shewed by God in the late *Conuersions* in this age of sundry

(n)

Lib. 7. ep. 30.

Indict. 1. *Bede*.

hist. 1. 1. c.

26. lib. 2. c.

3. *Foxe*. act.

mon. p. 117.

121. 122.

Goodwin in

his Catal. of

Bishops of

England. p. 4.

Holins Chron.

vol. 1. lib. 5.

c. 21. p. 102.

100. 108. 109.

Stow, his An-

nuals. p. 66.

(o)

Appeale. lib.

3. c. 18. p.

424.

(p)

Comment. de

regno Christi.

1. 1. p. 91.

189. 312. 313.

314. 318.

sundry nations in the oriental *India* and elsewhere, *The Iesuites* (saith he) and *Popish Preistes &c.* do like the *Beleamites* build the Church of Christ, and do in the name of God among the *Indians*, and *Americans*, successfully expel the Idols and dinels of the Gentils, and do worke great miracles, especially when they undertake the conuersion of Idolatrical nations, and now commeth his answere, *Huc vsque enim* (q) *Lutheranizant &c.* that they do al this as in confirmation of the *Lutheran* religion (r) *Conuerting the Gentiles in that way of religion to Christ which them selues do not so much as enter into.* Thus both *Lutherans* and *Caluinistes* being vnable to deny the euident truth of so many great miracles vndoubtedly wrought by our Church vpon her conuerting so many heathen nations to the faith of Christ, are neuertheles not abashed to pretend that the foresaid miracles were yet by God so shewed, as in confirmation not of our *Catholicke* faith but of their *Protestant* religion;

(q)

Ibid. p. 91. 53.

(r)

Ibid. p. 59.

ligion: Speake now here ingeniously,
can you belcene them?

Neither doth *D. Morton* his euasi-
on any thing helpe him, alledging
the example of the water miraculously
vanishing away from the font, at such
time as a dissembling Iew came hi-
pocritically vnto a *Novatian* Bishop
for to be Baptised: for here was no
miracle wrought at the instance of
the *novatian*, or by his agency, or
ministry, or in any sort colourable
to confirme *Novationisme*, but rather
to the contrary; for this perfide-
ous Iew (as (s) *Socrates* reporteth
and the (t) *Ceturistes* confesse) ha-
uing beene before baptised after the
Catholicke manner by *Atticus* a Ca-
tholicke Bishop of *Constantinople*,
and comming now againe (vnder
pretence therby of *begging money*) to
be a new baptised of *Paulus* the *no-
vatian* Bishop, God him selfe as vn-
willing to haue his Catholicke bap-
tisme formerly receiued to be so
scornfully and sacrilegiously prophane-
ned, did immediatly of him selfe, &
without

(s)

Hist. lib. 7.

c. 17.

(t)

Cent. 5. c. 13.

col. 1483.

without al agency therein of the *Novatian*, miraculously hinder the said Jew from being againe baptised by the heretical Bishop: A thing so far from confirming *Novationisme*, as it argueth rather directly the contrary.

And no lesse if not more disparity, or rather impertinency is observable in *D. Mortons* like further objecting of *Balaam*, and *Cayphas*, (not working miracles but) prophecying of Christ against their owne wickednes: wherto but further ad concerning al these examples, aswel that no one of them came to passe (as did our foresaid other miracles) vpon occasion or in behalfe of commending or publishing to the heathen people or others, any doctrine then before there vnknewen or not receiued; as also that *Cayphas* his objected (b) Prophecying was but for once, the Apostles then doing many (x) great miracles: As likewise was (y) *Balaams* Prophecying for once, even in the time of *Moyes*, whose

(u)

Ioan. 11. 49.
30.

(x)

Math. 10. 1.

(y)

Numer. 24. 17.

without

many

many stupendious miracles neede no recytal; And so in likemanner that which is objected to concerne the *Novatian*, was but for once and the fifth Century when as the Church of God was most (z) glorious in miracles: whereas in the other foresaid examples of vndoubted miracles confessedly wrought by *S. Austin* in our conversion, and by our Catholicke Preistes in their late conversions in this age of sundry heathen nations, the Protestant Church was confessedly destitute of al like answeareable example in that kind, as is confessed by *D. Fulke*, saying, (a) *It is knownen that Caluin and the rest, whom the Papistes cal Arch-heretickes, do worke no miracles; with whom agreeth D. Suttle in these wordes, (b) neither do we practise miracles, nor do we teach that the doctrine of truth is to be confirmed with miracles. And of Luther in particular, his owne Prot. neighbours say, (c) we haue not heard of any miracle that he did. And thus much in proofe that the ages next*

Z z

succee-

(z)

Cent. 5. c. 13.
from col. 1478.
til 1494.

(a)

Against Rhem.
test. in Apoc.
13. sect. 3.
fol. 478.

(b)

Examination
of Keliions
suruey. p. 8.

(c)

Diuines of the
Count Pala-
tine in their
Admonitio
Christiana de
libro conor-
dix. c. 6. p.
103.

succeeding *S. Austin* agreed with him in our Catholicke Roman faith.

But now to come to the age precedent to *S. Austin*, that the same Catholicke faith was then also vniuersally professed, and Protestancy not so much as known to haue beene then in being, to omit much other prooffe (wherof this short intended treatise is not capable) that

(d)

Deut. vpon the
reuelat. p. 162.

learned and so excellent a man (d) *M. Napier* (in his treatise dedicated to the Kinges maiesty, and for the supposed worth therof reprinted in London, Anno. 1594. and now againe sithence reprinted in London by *M. Norton*, Anno. 1611. cum

(e)

In the Preface
to the Christi-
an Reader.

privilegio Regia maiestatis. Besides the further (e) imprinting therof diuerse times in the French, and Dutch

(f)

Ibidem.

languages: and yet further promised, (f) publishing the same shrotly in Latin

(g)

Vpon the reuelat. printed.
Anno. 1594.
p. 68. and after the later edition. p. 90.
85.

to the publicke vtility of the whol Church; this so learned and esteemed Protestant writer auoeth that, betweene the yeare of Christ 300. (g) and 316. the *Antichristian* and *Papi-*

stical

tical raigne began, raigning vniuersally and without any debatable contradiction

1260. yeares, next ensuing the first 300. yeares after Christ: And the same not (as D. Morton would (h) euade) in regard of some one or other onely point of Popery, (so to vse their phrased) but so generally in regard of the whole, that saith M.

(i) Napier, from the yeare of Christ 316. God haith withdrawn his visible Church from the outward assemblies to the hearts of particular godly men, during the space of 1260. yeares (k) Gods

true Church most certainly abyding so long latent & inuisible, (l) the Pope (m) & his Cleargie duringal that time possesing the outward visible Church of Christ:

ans; & (n) neuer suffering for the space of 1000. yeares after Siluester the first, any to be seene vouchable or visible of the true Church &c. Thus far M.

Napier. To whom assenteth M. Brochard, affirming that (o) The Pope fel from Christ in the time of Siluester, and that, (p) the Church was trodden downe and oppressed by the Papacy euen

Z Z Z

from

(h)

Appeale. p.

72.

(i)

Vpon reuelat.
p. 161.

(k)l

Ibid. p. 191.

(l)

Ibid. p. 161.

156. 237. 23.

188.

(m)

Ib. p. 145.

(n)l

Ibid. p. 239.

(o)

Vpon the reuelat. fol. 110.

(p)

Ibidem.

(q)
Ib. fo. 123.

(r)
In Apoc. in his
Synopsis be-
fore the booke.
fol. a. i. parag.
11.

(s)
In Apoc. in c.
17. p. 462.

(t)
Britannies
great deliuey,
fol. B. 2.

(u)
Vpon there-
uel. in c. 16. p.
191.

(x)
In ep. theol.
ep. 46. p. 232.

(y)
De amplitudi-
ne regni Dei.
lib. 1. p. 43.
46. 47.

from Siluesters time to these times, du-
ring (q) the said 1260. yeares. with
these agreeeth M. (r) Brightman tea-
ching that, *The Church was latent from
the time of Constantine for 1260. yeares,*
and that (s) *euer since the time of Con-
stantine the great, Rome haith bene the
whore of Babilon, and the Roman Bi-
shop haith bene the beast and Antichrist
foretold in the Apocalips: wherto M.
Leigh addeth that (t) The Popes euer
since the first 300. yeares haue bene
Diuels.*

We may yet further ad hereto in
behalf of the like yet further ac-
knowledge antiquity of our Catho-
licke religion, that M. Napier fur-
ther auoucheth (u) that, *during euery
the second and third ages (next after
Christ) the true temple of God and light
of the Gospel was obscured by the Roman
Antichrist himselfe. That also in the
booke so (x) grateful to Beza, and
penned by Calius secundus Curio (a
Caluinist) is affirmed and houlden for
good, (y) that, The world continued
in great darknes, blindnes, & ignorance,*
almost

almost
very t
riou th
&c.,
cluder
ly aft
were t
for ce
christ,
the fa
presen
& tha
haith
&c. S
the au
Primi
Apost
Yea
to the
that a
postaf
to the
to ma
said A
taind
forum
the C

almost from the Apostles age to these very times, in which about al expectation the Lord began to manifest himselfe &c. Lastly Sebastianus Francus concludeth for certaine that, (z) Presently after the Apostles times al things were turned upside downe &c. And that for certaine through the worke of Antichrist, the external Church together with the faith and Sacraments vanished away presently after the Apostles departure, & that for these 1400. years the Church hath beene nowhere external and visible &c. So peremptorily do they charge the auncient and holy Fathers of the Primitiue Church with Antichristian Apostacy from the faith of Christ. Yea they do not forbear to publish to the world their special booke of that argument entituled, (a) *De Apostasia Sanctorum*, and to send the same to the Arch-bishop of Canterbury, and to maintaine further by letter unto the said Archbishop, that the doctrine contained in that booke, *de Apostasia Sanctorum*, was agreeable to the doctrine of the Church of England. The miserable

(z)

Ep. de abre,
gandis. stat.
Ecclcl,

(a)

His Maicsty in
his declaration
concerning his
proceedinges
with the states
in case of Voi-
stius. p. 13,
19. 35.

nable. deceiued author thereof; and other his complices, *Napier, Brightman, Brocard, Leigh*, and sundry other Protestant writers not discerning, that by such their pretended *Apostacy*, them selues do in very deed, as precursors, prepare and make way to that fearful *Apostacy*, which is in their opinion foretould by the (b) *Apostle* to happen before the end of the world: for what els is this pretended *Apostacy* of the Primitive Church, other then a plaine preparation and earnest perswasion to make *Apostacy* or departure from the doctrine of the primitive church, and so consequently from the doctrine of Christ and his *Apostles*? So cleare it is that not onely the ages subsequent, but also precedent to *S. Austin* vp to the *Apostles* are al of them disliked and condemned by Protestants, as wholly papistical, and Antichristian.

(b)
2. Thes. 2. 3.
and see Calvin
vpon the same
place, as also
Piscator.

The conclusion of the whole booke.

H Irtherto (gentle Reader) haue I intertained thy paines and patience, in making prooffe to thee of *S. Austines* professed religion, from his owne alledged sayings & reported miracles, with solution also to the contrary obiections vsually pretended from *S. Austin*: only now in conclusion of al, I offer to thy consideration, how vnlike it is, that I should be able to alledge to thee so many plaine and pregnant sayings of *S. Austin*, in behalfe of so many seuerall pointes of religion, and al or most of them for such by the learned aduersary confessed, and yet further confirmed with like confessed consenting doctrine of the other auncient Fathers that liued next before, in, and after his age, and (al this notwithstanding) no such matter (as some aduersaries pretend) to be by *S. Austin* therein intended or meant. Could he not in some
one

onely one or other, but in al the cheife pointes of controuerſy ſpeake ſo plainly with vs and againſt Pro- teſtancy, and ſo likewiſe acknowledged by Proteſtants them ſelues, and yet himſelfe in thoſe very pointes ioyne in religion with Proteſtants and againſt vs? Al which being ſo abundantly hertoſore in this treatiſe examined and proued euen from the ſparing and wary confeſſion of the learned aduerſaries, who acknow- ledge no more then the racke of truth enforceth them vnto, may ſuf- fice to ſatiſfy thee, ſtudioſus Reader, that hereby is deliuered to thee, but (as it were) the bare out ſide or naked apparance of thinges, in com- pariſon of that far greater prooſe and euidence, which is in very deeſe at large abouiding in the writings of *S. Auſtin* & the other auncient Fathers: If therefore any ſhal without alſore- head ſeeke to abuſe thee with denyal of ſo euident premiſes, I do therein boldly appeale to the equity of thine owne indifferent iudgement. And

as for

as for
plain
in d
ackno
doctr
conte
Popi
foreh
hauing
eyes to
again
uel de
Script
where
owne
S. Au
can b
ration
Qui s
I muſt
word
Maieſ
again
der o
(e) th
which
tainly

as for those other who with more
 plaine dealing, but no lesse offence
 in do ingeniously confesse and
 acknowledge S. *Austines* foresaid
 doctrine to make with vs, yet withal
 contemne and reiect the same for
 Popish, if any (I say) supercilious
 forehead of that ranke, who (c)
having eares to heare and wil not heare,
eyes to see and wil not see, shal oppose
 against vs his owne late aduerse no-
 uel doctrine, as pretended from the
 Scriptures, in the vnderstanding
 wherof he doubteth not to prefer his
 owne priuate interpretation before
 S. *Austin* and the other Fathers, I
 can but (yet not without commise-
 ration) pronounce of such a one, (d)
Qui sordidus est sordeſcet adhuc: And
 I must needes apply vnto him those
 wordes of our Kinges most excellent
 Maiesty which he worthily deliuered
 against *Vorstius*, a principal preten-
 der of this *Christian liberty*: As for
 (e) *this Christian liberty* (saith he)
which Vorstius doth vrge so much, cer-
tainly he doth it with no other intention

A a a

but

(c)

Math. 13. 13.
14.

(d)

Apoc. 11. 11.

(e)

In his foresaid
 declaration. p.
 63. 64.

but onely under this faire pretext &c. to abuse the world &c. To abuse Christian liberty in presuming to proponnd a new doctrine to the world in point of the highest and holiest mysteries of God, is a most audacious rashnes, and impudent arrogancy. And againe, (f) If one particular man may take upon him such singularity as this, how shal he be subject to general, national, and synodical Councils &c. Wherefore he is plainly discovered to be resolved, not to be subject in any sort to the iudgement of the Church &c. for he knowes to wel that the auncient Church &c. (is against him) And this is the reason why he wil not in these pointes submit him selfe to the iudgement of any mortal man, but upon this occasion maintaines his Christian liberty: Thus far his Maiesty against Vorstius, and indeede against al Protestants, who being pressed with the aucthority of S. Austin, & the other Fathers of the Primitiue Church, either for the interpretation of the Scriptures or for our knowledge of the practise of those purest times

(f)
Ibid. p. 61. 62.

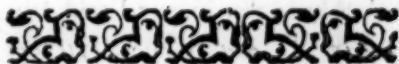
times
on, d
this d
S. Au
tence
contri
ly by
the So
Now
ders
faith
and p
with
other
the P
among
of Go
esteem
our ha
tal an
al exu
embra
and to
vs, fo
death
make c
S. Au

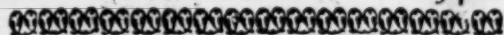
times in matters of faith and religion, do finally betake them selues to this desperate refuge of contemning *S. Austin*, and al Fathers vpon pretence of this *Christian liberty*, that al controuerfies are to be decyded onely by the priuate spirit interpreting the Scriptures.

Now lastly as to al Catholicke Readers I conclude, that seeing the faith which at this day we belecue and professe, is confessedly the same with that of *S. Austines*, and the other holy Bishops and Doctors of the Primitiue Church, that therfore amongst the other greatest blessings of God bestowed vpon vs, we euer esteeme this with highest respect of our happy vocation: In due requital and gratitude wherto, let vs with al exultation of minde accept and embrace what pressures, punishmēts, and torments so euer inflicted vpon vs, for our defence therof; yea if death it selfe be vrged. let vs rather make choice to dye in our Lord, with *S. Austin*, *S. Ambrose*, *S. Hierome*,

S. Gregory, and the other holy Prelates, Martyrs, Confessors, & Virgins, of those purest times, then to dye the death of the wicked, with *Aerius*, *Ioninian*, *Vigilantius*, *Waldo*, *Wiclinc*, *Husse*, *Luther*, *Caluin*, and other damned Heretickes; whose very inconstancy and ciuil dissensions amongst them selues, may serue vs for a strongest argument, that their singular doctrines first proceeding from the spirit of error and ignorance, were after maintained by the spirit of pride and obstinacy, & shortly will be ended by the spirit of discord and contradiction.)

God saue the KING.





THE CONTENTES

[of the preface to the kinges Ma-
jesty.

That the sacred Scriptures alone
are not sufficient to determine con-
trouersies . p. 5.

That controuersies in Religion are to
be decyded by the Church . p. 9.

That long education in any profession
or Religion, is not sufficient security for
the truth therof. p. 10.

That Protestants haue renoulted from
their former professed doctrines: And
of their great inconstancy and incertan-
ty therein . p. 12.

The contentes of the Preface to the
learned aduersaries .

Certaine writings of S. Austin
charged by Protestants for counterfate,
are defended; and other their euasions
preuented . p. 25.

Chapter. 1.

*The Author beginneth his booke to his
Catholicke friend.* p. 1.

Chapter. 2.

*Cöcerning God, the humanity of Christ,
the B. Virgin Mary, and the holy
Angels.*

Section. 1.

*S. Austin teacheth that the sonne of God,
is God of God, and not of him selfe.*
p. 8.

Section. 2.

*S. Austin teacheth. that God doth not
reprobate any to sinne or damnation,
or commaund any thing impossible.*
p. 10.

Section. 3.

*S. Austin teacheth that Christ suffered
not according to his diuine nature, nor
according*

accord
offered
that fr
ignora
into h
omnipo
(criptio

S. Au
Mar
That
nen;
also t
Ange

Con

S. Au
to be
ty of

The Table. 343

according to the same was Preist, or offered sacrifice, or was mediator; and that from his nativity he was free from ignorance; and after his death descended into hel, and that his body by Gods omnipotency may be without circumscription. p. 16.

Section. 4.

S. Austin teacheth, that the B. Virgin Mary, was freed from original sinne: That her body was assumed into heauen; and that she vowed chastity. He also teacheth the different degrees of Angels and Archangels. p. 22.

Chapter. 3.

Concerning the sacred Scriptures.

Section. 1.

S. Austin teacheth the sacred Scriptures to be discerned for such by the authority of the Church. p. 26.

Section.

Section. 2.

*S. Austin teacheth the bookes of Tobie,
Iudith, Hester, Machabees &c. to be
diuine and Canonical Scriptures.*
P. 28.

Section. 3.

*S. Austin teacheth that one text of Scrip-
ture may haue diuerse true senses.*
P. 33.

Section. 4.

*S. Austin teacheth that besides the sa-
cred Scriptures, the Traditions of the
Church are to be receiued & beleened.
As also that al heretickes do insist on-
ly upon the Scriptures.* P. 35.

Chapter. 4.

Concerning the Church of Christ.

Section. 1.

*S. Austin teacheth that the Church² of
Christ*

The Table . 345
Christ is freed from error. p. 39.

Section . 2.

*S. Austin teacheth that the Church of
Christ is Catholick or universal.*

P. 41.

Section. 3.

*S. Austin teacheth that the militant
Church must ever continue, and that
visibly.*

P. 46.

Section. 4.

*S. Austin teacheth that the Church was
built upon Peter: And that Peter
was the head of the whole Church.*

P. 50.

Section. 5.

*S. Austin teacheth the Primacy of the
Roman Church.*

P. 53.

Section. 6.

*S. Austin denyeth Ecclesiastical Prima-
cy to Emperours, & Kings.*

P. 57.
Chapter

Chapter. 5.

Concerning the Sacramentes.

Section. 1.

*S. Austin teacheth that the Sacraments
do not onely signify, but truly confer
grace to the worthy receiver. p. 60.*

Section. 2.

*S. Austin teacheth that certaine of the
Sacraments do imprint a Character or
marke in the soule of the receiver.
p. 62.*

Section. 3.

*S. Austin teacheth that there are seaven
Sacramentes. p. 64.*

Section. 4.

*S. Austin teacheth that the Sacraments
are to be administred with the signe of
the Crosse. p. 66.*

Chapter

Chapter. 6.

Concerning Baptisme.

Section. 1.

*S. Austin teacheth that Baptisme taketh
away al sinnes, both original and actual.*
p. 68.

Section. 2.

*S. Austin teacheth that concupiscence
remaning after Baptisme is not sinne.*
p. 69.

Section. 3.

*S. Austin teacheth that children dying
unbaptised are not saued.* p. 71.

Section. 4.

*S. Austin teacheth sundry Ceremonies
of Baptisme now used in the Roman
Church.* p. 73.

Chapter. 7.

Concerning the Sacraments of Confir-
mation

Chapter. 8.

Concerning the real presence, or Sacrament of the Eucharist.

Section. 1.

S. Austin teacheth the real Presence of Christes body and blood in the Sacrament of the Eucharist. p. 81.

Section. 2.

S. Austin teacheth that the very wicked do truly receive the body of Christ. p. 85.

Section. 3.

S. Austin teacheth that great care is to be used lest any part of the Sacrament do fall upon the ground; and that it is to be received fasting: Besides which, he also teacheth and alloweth the use of holy bread, now used by Catholickes. p. 87.

Section

Section. 4.

S. Austin teacheth that the sacrament of the Eucharist is to be adored. And other Fathers teach that it is to be invoked; and that Angels are present in time of the sacrifice. p. 90.

Section. 5.

S. Austin teacheth that the Eucharist is a true and proper sacrifice, and that it is propitiatory even for the dead; and that it was offered upon Altars consecrated with oyle and the signe of the Crosse. p. 104.

Chapter. 9.

Concerning the Sacrament of penance, wherein auricular confession to Preistes, imposed Penance, and dayes of pardon, are taught by S. Austin and other Fathers. p. 111.

Chapter. 10.

Concerning the Sacrament of Extreme unction, wherein is proved the same
to

to be a Sacrament, and vsed in the
Primitiue Church. p. 122.

Chapter. 11.

Concerning the Sacrament of Orders,
wherein S. Austin teacheth that they
are properly a Sacrament, geuen onely
by a Bishop; who haith authority to
excommunicate euen the deade: And
that Preistes may not marry, or be one
that was Bigamus. p. 125.

Chapter. 12.

Concerning the Sacrament of Matrimo-
ny taught by S. Austin; and that the
innocent party vpon Adultery may not
marry an other: And of the Preistes
blessing after marriage. p. 134.

Chapter. 13.

Concerning free wil, iustification, merit
of workes, workes of superogation, and
the difference of mortal and venial
sinnes.

S. Austin

Section. 1.

S. Austin teacheth that man haith free wil. p. 139.

Section. 2.

S. Austin teacheth that our iustification consisteth not onely in remission of sinnes or not imputation therof, but likewise in good workes, and that the same once had may be lost. p. 145.

Section. 3.

S. Austin teacheth that good workes do merit, and that there are workes of supererogation. p. 149.

Section. 4.

S. Austin teacheth that mortal and venial sinnes do differ of their owne natures. pag. 154.

Chapter. 14.

Concerning praier for the deade, Purgatory, material fire in hel, Limbus Patrum innocation of Saintes, their wor-

B b W

ship

Ship, and Images.

Section. 1.

S. Austin teacheth that it is lawful and godly to pray for the dead; and that there is a place of Purgatory after this life. P. 157.

Section. 2.

S. Austin teacheth local hel, and material fire therein; as also Limbus Patrum, or Christes descending into hel. P. 163.

Section. 3.

S. Austin teacheth that Sainctes are to be inuocated and worshiped, as also their reliques to be reuerenced. P. 163.

Section. 4.

S. Austin teacheth that it is lawful to vse and worship the Images of Christ and his Sainctes. P. 168.

Chapter. 15.

Concerning Christian fastes, as abstinence from certaine meates vpon certaine dayes: as also concerning vowed chastity and monastical life.

Section. 1.

S. Austin teacheth that prescribed dayes

The Table. 355

*dayes of fasting, and abstinence from
certaine meates are lawful. p. 173.*

Section. 2.

*S. Austin teacheth that the vow of cha-
stity is lawful. p. 177.*

Section. 3.

*S. Austin teacheth that it is lawful to
vow the state of monastical or religious
life. p. 180.*

Chapter. 16.

*Concerning Antichrist, usury, and per-
mission of stewes.*

Section. 1.

*Concerning Antichrist his comming at
the end of the world: And of Enoch,
and Elias, their comming as then to
resist him. p. 187.*

Section. 2.

*S. Austin teacheth usury to be unlaw-
ful. p. 192.*

Section. 3.

S. Austin

S. Austin teacheth that stewes may be permitted for the avoiding of greater euil

p. 194.

Chapter. 17.

Concerning Ceremonies.

Section 1.

S. Austin teacheth sundry holy ceremonies now used in the Catholicke Church in the administration of the Sacraments.

p. 198.

Section. 2.

S. Austin teacheth sundry ceremonies concerning prayer now used in the Roman Church.

p. 204.

Chapter. 18.

Concerning miracles reported by S. Austin, and making in further prooffe and confirmation of our Catholicke religion by him formerly taught.

Section. 1.

S. Austin reporteth several miracles in prooffe of innocation of Saintes. p. 213.

Section.

Section. 2.

*S. Austin reporteth severall miracles in
proofe of the honouring of Saintes re-
liques.* p. 216.

Section. 3.

*S. Austin reporteth some miracles in
proofe of the signe of the Crosse: and
of pilgrimage to the holy land.* p. 218.

Section. 4.

*S. Austin reporteth certaine miracles in
proofe of the sacrifice of Christes body:
of Altars, and of penetration of bodies.*
p. 220.

Section. 5.

*S. Austin reporteth some miracles to be
wrought by holy oyle.* p. 223.

Section. 6.

*A further confirmation of these foresaid
miracles reported by S. Austin in proofe
of our Catholicke Church.* p. 224.

[Chapter. 19.

Concerning such sayings of S. Austin as are usually objected by our aduersaries against his former Catholicke doctrines, confessed for such by Protestants, and confirmed by miracles.

Section. 1.

Such places are answered as are urged against the Canonical Scriptures; against Traditions, and the authority of Councils.

p. 231.

Section. 2.

Such places are answered as are objected from S. Austin against Baptisme by women in case of necessity: and against the real presence.

p. 234.

Section. 3.

Such places are answered as are urged from S. Austin against inuocation of Saintes, Images, and reliques.

p. 242

Section

Section. 4.

Such places are answered as are urged
from S. Austin against Purgatory.
p. 246.

Section. 5.

Such places are answered as are urged
from S. Austin against justification
by workes, freewil, and merit of workes.
p. 248.

Section. 6.

Such places are answered as are objected
from S. Austin concerning voves, mi-
raacles, and Ceremonies. p. 250.

Section. 7.

A further answer in general to al such
objections as are urged from S. Austin
or other of the Fathers. p. 254.

Chapter. 20.

Concerning the doctrine & religion of the
other Fathers in general & also of those who
lived in the age of S. Austin: And that
it was the same with the doctrine and re-
ligion here formerly taught by S. Austin,
and at this day taught by the Catholicke
Roman

Section. 1.

The Fathers in general and who lived in the age of S. Austin, confessedly taught the same doctrine with him concerning Christ being our mediator only according to his humanity: concerning the sacred Scriptures, and Traditions.

p. 264.

Section. 2.

The Fathers in general are confessed to teach the Primacy Ecclesiastical of S. Peter, and the Bishops of Rome: As also to deny supreme Ecclesiastical government to temporal Princes; and that the Pope is not Antichrist,

p. 267.

Section. 3.

The Fathers in general are confessed to teach our Catholicke doctrines concerning the Sacrament of Baptisme,

p. 273.

Section. 4.

The Fathers in general are confessed for our Catholicke doctrines concerning the Sacraments of confirmation, Orders, and

The Table. 359
and Extreame unction. p. 276.

Section. 5.

The Fathers in general are confessed for
our Catholike doctrines concerning Con-
fession, Satisfaction, and Pardons.
p. 278.

Section. 6.

The Fathers in general are confessed for
our Catholike doctrines concerning
real presence, the preservation of the
Sacrament, and receiving fasting and
Chast.

p. 283.

Section. 7.

The Fathers in general are confessed con-
cerning our Catholike doctrines of the
sacrifice of Christes body and blood in
the Eucharist. As also that the same
was propitiatory even for the soules de-
parted: and of mingling water with
wine in the Chalice; and of Altars.

p. 289.

Section. 8.

The Fathers in general are confessed for
our Catholike doctrines concerning
Prayer for the dead, Purgatory, and
Lymbus Patrum,

p. 295.

Section

Section. 9.

The Fathers in general are confessed for our Catholicke doctrines of innocation of Saintes, of our reverent use of Images, Reliques, & the Crosse. p. 297.

Section. 10.

The Farhers in general are confessed for our Catholicke doctrines concerning free wil, and merit of workes. p. 302.

Section. 11.

The Fathers in general are confessed for our Catholicke doctrines concerning vovves, the single life of Preistes, Monachisme, prescribed fastes, and Ceremonies. p. 305.

Section. 12.

The Fathers in general are confessed by Protestants, not onely for particular points of faith, but ioynly at once for many or most of them together. p. 313.

Section. 13.

*That the Fathers who lined next before
and*

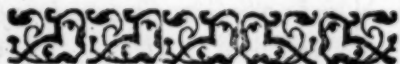
The Table. 381

and after the times of S. Austin agreed
with him in the Catholicke Roman faith.

p. 322.

The conclusion of the whole booke.

335.



A T A B L E O F T H E P R I N C I P A L P O I N T E S

contained in this booke.

A

Absolution geuen by imposition of hands & enioyned penance. 119.

Abstinence from certaine meates prescribed. 175.

Amen, and Alleluia, anciently vsed. 206.

Ancient way to be followed. Pref. p. 31.

Angels, and Archangels, are different Orders. 25. They are present at the sacrifice of the Masse. 95.

Answere in general to such obiections as are urged from Fathers. 254.

Antichrist one man. 187. 272. He shal come from the Iewes. 188. Not before the vtter ruine of the Roman Empyre. 188. 271. He is to continue but 3. yeares and a halfe. 272. 189.

Altars anciently vsed for sacrifice. 290.

Altars consecrated with the signe of the Crosse and oyle. 110. Miracles wrought

The Table.

363

wrought therat.

221.

S. Austin him selfe a Monke, before the
Presb. to the King. and 183. Sunary
his writings recolected by Prot. are de-
fended. Presb. p. 23. Him selfe com-
mended by Fathers, and Prot. 3.
The age wherein he liued likewise com-
mended. 3. Prot. challenge S. Austin
to be of their religion. 5.

B

Baptisme taketh away al sinnes.
68. 273. Children dying without
it, are not saued. 71. 274. Laye
persons in case of necessity may baptise.
72. 275. Obiections against it answea-
red. 234. Ceremonies of Baptisme
aunciently used. 73. 275.
Bigami hindred from holy Orders. 155.
Bishops haue ciuil Iurisdiction. 123.
their blessing. 125. The Pelagians
impugning it, reprovcd. 127. They
are in degrees aboue Preistes. 126.
They onely consecrate Virgins and
Chrisme. 128. they haue autho-
rity to Excommunicate. 128. even
such as are dead. 129.

Caluinistes

C *Aluinistes renoult from Calvin.*
Pref. p. 12.

*Ceremonies moue to deuotion. 198. used
 in administration of the Sacraments.
 199. Obiections against them answea-
 red. 253. 312.*

*Charaſter imprinted by ſome Sacraments.
 62.*

*Chriſme hallowed onely by a Biſhop. 77.
 Miracles wrought thereby. 223.*

*Chriſt is God of God. 9. denyed by
 ſome Prot. 8. but beleeued by others.*

*10. he ſuffered not according to his
 diuine nature. 16. Neither as God
 was Preiſt, or mediator. 17. 266.*

*He was freed from ignorance. 18. He
 deſcended into hel. 19. His body may
 be without circumscription. 19. Ob-
 iections againſt this answeared. 241.*

*Chriſtian liberty taught by Prot. diſti-
 ked by the Kings Maieſty. 387.*

*Church of Chriſt freed from error. 39.
 ſhe is Catholicke or vniuerſal. 41.
 and euer viſible. 46. Built vpon S.
 Peter. 50.*

*Churches were conſecrated. 207. They
 were*

wer
 Com

Com
 ded
 do.

Conc
 ſent

Confe
 Sha

118

118

anſa

Confi

Gen

Counc

tions

Croſſe

cram

300

at th

used

therb

Cipria

promu

The Table. 363

- were sanctuary. 207.
 Commandements of God not impossible. 15. 142.
 Commandements of the first table divided by S. Austin as Catholickes now do. 169.
 Concupiscence is not sinne without consent. 69.
 Confession of sinnes. 113. 278. &c.
 Shamefastnes is not to hinder the same. 118. Sinnes in particular are to be told. 118. 278. Objections against confession answered. 279.
 Confirmation a Sacrament. 76. 276.
 Given by imposition of handes. 78. 277.
 Councils of good authority. 40. Objections against them answered. 222.
 Crosse used in administration of the Sacraments. 66. 200. 276. worshiped. 300. It shal be carried before Christ at the day of iudgement. 191. It was used in prayer. 205. Miracles wrought thereby. 218.
 Ciprians sermon de ablutione pedum proved to be auncient. 66.

D

Diuorce in case of Adultery doth
not warrant the Innocent party
to marry againe. 136.

E

Edication no warrant for the truth
of religion. Pref. p. 10.

England conuerted by Austin to Po-
pery. 323.

Enoch, and Elias, yet aliue, and to come
at the time of Antichrist. 190.

Eremites and their austere life. 185.

Eucharist, Real presence proued. 81.

282. The wicked receive the body of

Christ. 85. Great care is vsed that no

particle fall vpon the ground. 87. 289.

It is to be receiued fasting. 88. 285.

It is adored. 90. 97. Innocated.

94. 95. Adoratiō was not first brought

in by Honorius. 99. Obiections a-

gainst Real presence answered. 225.

How it was recieued by Infantes. 260.

Transubstantiation aunciently taught.

106. 284. It was receiued chaste. 284.

89. It was aunciently reserved for

the sicke. 285.

Extremū

The Table.

367

Extreame unction a Sacrament. 123.

Aunciently used. 122. 277. *S. Iames*

this epistle reiected for the same by

Prot.

124.

F

F *Astes prescribed.* 175. 310. *Obiections against fasting answered.* 311.

Fathers by Protestantes made contrary to them selues. 256.

Fathers obscure sayings are to be expounded by the common received opinion of

other Fathers. 259. *Their speeches uttered in heat of disputation are to be*

discerned from sayings dogmatical. 262. *They are confessed ingeneral for*

our Catholicke faith. 313. *They are disclaimed from by Prot.* 320.

Freewil taught. 139. 302. *The denyal therof condemned in the Manichees.*

140. Obiections against it answered. 248.

G

G *Od doth not reprobate any to sinne or damnation.* 11. *Yet Prot.*

teach the contrary. 10.

Gods foreknowledge doth not hinder free-wil

¶ C c c

H

H El haith in it material fyre. 161.
 The contrary reprov'd in Origen.
 162. And yet taught by some l'rot.
 162.

Holy bread aunciently used. 89.

Houres Canonical aunciently used. 204.

I

I Mages of Sainctes aunciently used.
 168. Their placing in Churches ap-
 prov'd by Lutheranes, & Calvinistes.
 172. 299. Obiections against them
 answered. 244.
 Incertainty of our predestination. 148.
 Inconstancy of diverse Prot. in matters
 of faith. Pref. p. 12. 13. 14.
 Iustification consisteth not onely in re-
 mission of sinnes. 145. Once had it
 may be lost. 147. Workes do iustify.
 147.

K

K Ing Iames his deserved commen-
 dation. Ep. to his Maiesty.
 Kyrseleson aunciently used in Masse.
 208.
 Lent

L

L Ent fast obligatory. 172. 310.
 Wednesday, Fryday, and Saterday
 aunciently fasted. 174. 311. The
 denial of prescribed fastes reponed in
 Acrius. 174. Saboth fastes impugn'd.

175.

*Limbus Patrum, or Christes descending
 into hel.*

163. 256.

M

M Arriage a Sacrament. 124.
 Married persons by mutual as-
 sent may vow perpetual chastity. 137.
 177. 306. The Preistes benediction
 after marriage. 138.

*Marriage after the vow of chastity un-
 lawful.*

177. 305.

*Mary the mother of God freed from ori-
 ginal sinne. 22. Assumpted into hea-
 ven. 23. Vowed perpetual chastity. 24.*

*Masse a proper sacrifice. 104. 290.
 according to the order of Melchisedech.
 104. 291. It is the sacrifice of the
 body and blond of Christ. 105. Of our
 mediator. 106. Of our price or re-
 demption. 106. Of Christians. 107.*

C c c 2

It is

- It is propitiatory. 107. 291. for the
decade. 108. 292. It is offered v-
pon Altars. 109. Aunciently said in
Latine. 208. The word Masse aunc-
cient. 210.
Miracles wrought by oblation thereof.
220. Water mingled with wine in the
Chalice. 294.
Merites of workes. 149. Diuerse de-
grees of merites. 150. The denyal
thereof reproved in Iouiman. 150.
Merits of one may helpe another. 151.
Miracles in prooffe of Catholicke Religi-
on. 212. 325. Obiections against
them answered. 224. &c. 251.
327. Pro. worken no miracles. 329.
Monastical life approued 180. 307.
It requireth al thinges in common.
180. It is under vow. 181. The
impugning thereof is reproved in Petili-
anus. 181. the particular habit of
Monkes, and Nunnes. 182. 307.
Their great abstinence. 183. 308.
S. Austin him selfe was a Monke. 183.
Monkes obedience to their superior.
309.

Nunnes

N

N *Vnnes in ancient time.* 182. 308.
their consecration in the Church,
and their habit. 309. *Their Mona-*
steries. 309. 310.

O

O *Bedience of religious persons.* 309.
Obscure places of Scriptures, and
Fathers are to be explained by plainer.
 254.
Orders a Sacrament. 125. *Inferior*
orders. 131. 277. *Their proper offi-*
ces. 131.

P

P *Enetration of bodies proued by mi-*
racles. 221.
Penance importeth more then repentance
of the minde. 111. *It is imposed by the*
Church according to our sinnes. 111.
 120. 281. *It is sometimes remitted*
by Indulgence. 120. 282.
Penance is a Sacrament. 122.
S. Peter head of the Church. 50. 268.
Popes of Rome S. Peters successors. 53.
 C C C 3 268.

	268.
Prayer for the dead.	157. 295.
Prayer to Saintes.	164. 297. Miracles in prooffe of prayer to Saintes.
213. Apparitions made by Saintes.	
215. Objections against praying to Saintes answered.	242.
Prayer toward the East.	104.
Princes, Kings, or Emperours, not supreme heads of the Church.	57.
270. Objections for them answered.	233.
Priestes properly so called.	117.
Priest the spiritual Iudge.	112. He hath power from God to remit sinne.
115. The denial thereof condemned in the Novatians.	115.
Priestes are inferior to Bishops.	126.
The denial thereof condemned in the Arians.	106. They may not marry.
122. 306. The contrary condemned in Iovinian, & Vigilantius.	307.
Purgatory and temporal punishment after this life.	160. Objections against it answered.
	246.

R

R Eliques of Saintes to be honoured.

The Table.

373

red.	166.	246.	299.	Miracles	
wrought by Reliques.		216.	219.		
Rogation dayes annuently used.			104.		
Roman faith hath continued and bene					
known in al ages.				330.	

S

S	Acraments confer grace.	60.	Some	
	of them imprint a character in the			
	soules of the receivers.	62.	There are	
	seauen Sacraments.		64.	
	Sainctes are to be worshipped.		165.	
	Scriptures not able to geue vs certaine			
	knowledge of them selues.	Pref. p. 5.		
	Al conference therof by priuate men			
	subiect to error.	Ibidem. p. 7.	The	
	Canon therof not agreed vpon by Prot.			
	Pref. p. 6.	They and their sense are		
	known by the Church.	lb. p. 9.	&	
	26.	The bookes of Tob, Iudith. &c.		
	Canonical.	28.	266.	Obiections a-
	gainst them answered.	30.	221.	One
	text of Scripture may haue diuerse true			
	senses.	23.	Heretickes insist onely v-	
	pon Scripture.		37.	
	Sinnes mortal and venial of their owne			
	natures.	155.	Venial sinnes forge-	

non

uen by our Lords prayer, and Ceremonies.	155.
Stewes permitted.	194.

T

T Raditions are to be beleueed.	35.
267. Obietions against them answered.	232.

V

V Effels consecrated.	201.
Vestiments consecrated.	203.
Virgins preferred before married persons.	150. 177.
Vowes of chastity aunciently vsed.	305.
Vowes made by Monkes, & Nunnes.	181. 305.
Obietions against vowes answered.	250.
Vsurj unlawful.	192.

W

WW Orkes do iustify.	147.
Obietions answered.	248.
do merit.	149. 303.
Workes of supererogation.	152.

FINIS.

